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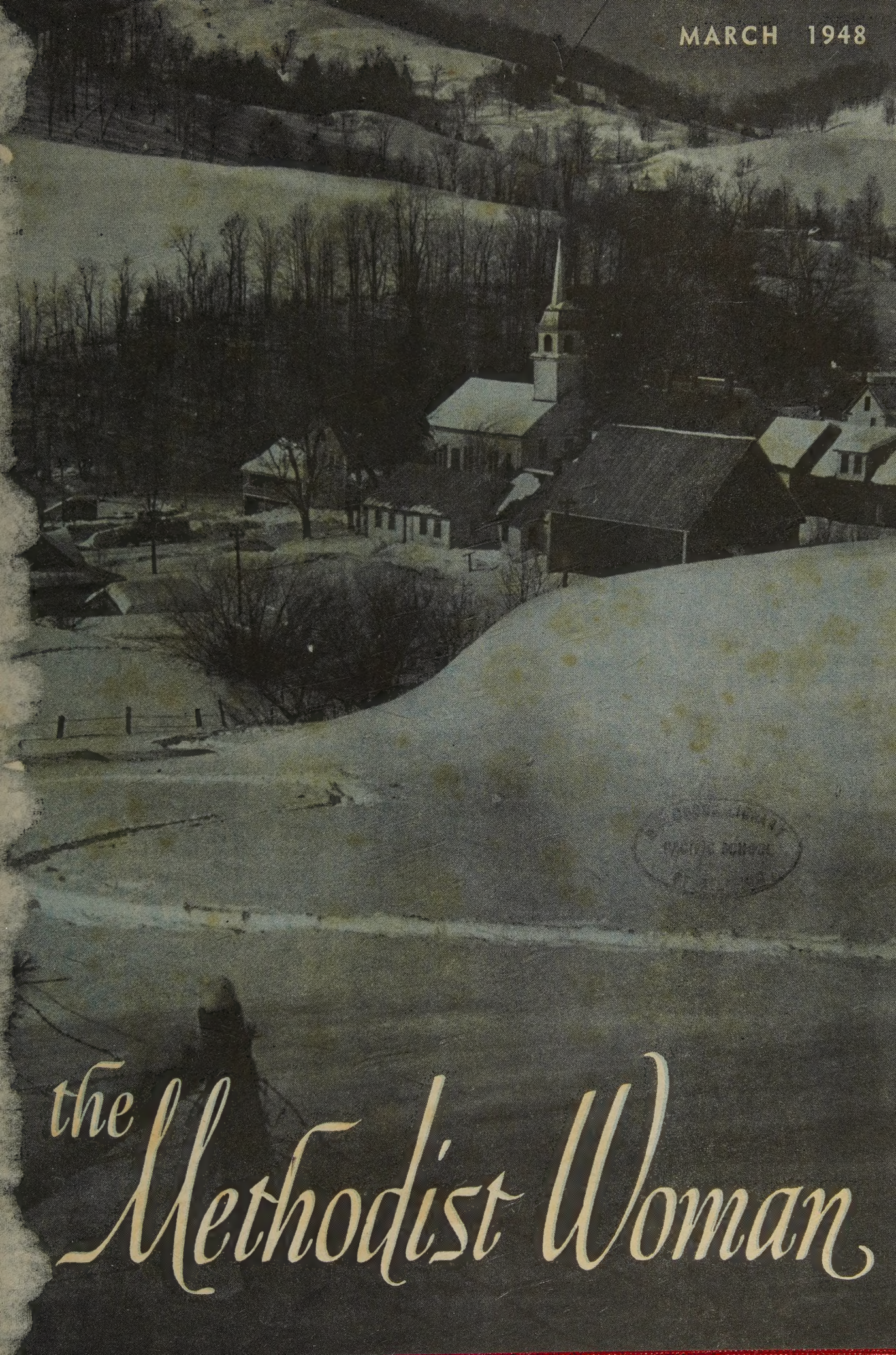

the Methodist Woman

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BETTIE S. BRITTINGHAM, Editor

MRS. E. LE ROY STIFFLER, Circulation Manager

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OFFICERS

Woman's Division of Christian Service

***President*—Mrs. J. D. Bragg, 3666A Montana Street, St. Louis 16, Missouri.**

***Vice-President*—Mrs. E. L. Hillman, 1516 Market Street, Wilmington, North Carolina.**

***Recording Secretary*—Mrs. Fred A. Lamb, 6635 Edgevale Road, Kansas City 5, Missouri.**

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OUR WRITERS

Mary Lou Barnwell, former Executive Secretary, Bureau of Urban Work.

Marion Walker, missionary to the Philippines.

Elliott L. Fisher, Secretary, Town and Country, Division of Home Missions and Church Extension.

Marjorie Minkler, Executive Secretary, Bureau of Town and Country, Woman's Division of Christian Service.

Glora M. Wysner, secretary, Foreign Missions Conference of North America.

Helen Couch, former missionary to Japan.

Ezra M. Cox, western office, Board of Missions.

Roy L. Ruth, superintendent, Hawaii Mission.

ASK YOURSELF

1. What is the importance of the new Latin American center?

2. Describe David's interview and call to the ministry.

3. Describe the activities of a rural worker.

4. Who are the Moslems?

5. Story of "Seven in a Jeep."

6. What is the challenge of the church in Alaska, Hawaii, and Puerto Rico?

7. Challenge of missionary service in Malaya?

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"One Single Center of Light"[1]

By ESTHER TURNER WELLMAN

THE greatest hunger in existence is the hunger for God. We are created for him. "Thou hast made us for thyself, O Lord, and our hearts are restless until they rest in thee." "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

The first step in an integrated life of unspeakable joy is to keep centered. This is very important. All the screaming voices of radio, movie, and newspapers would throw us off the beam. A bombardment of crime, scandal, and corruption is not integration. In this life, we travel through all these, but we must keep on the beam. "Integration" is the word our schools cry out for. To become integrated we must have only one center. If we permit a division in our inner life, we are lost.

But once our center is established, there is exquisite joy, peace, serene release, and a certain beautiful freedom. We can go anywhere. Through anything. But we must keep returning to our Center. That is why we need to come apart together, to recover our Center. That is why we return time and time again during the day. Walking or riding in a car or on a subway. In the home, the schoolroom, the office. As naturally as breathing. It has always been the way of those who practice the presence of God! We become conscious that Love is at the heart of the universe. Atomic Love!

To pass from self-consciousness to this new dimension of life, God-consciousness, we must begin by asking for purity and humility. A great purification of self—self-pity which says "poor me," self-will, self-indulgence. Jesus said, "The pure in heart see."

Purify us. Make us good, that we may believe in thy goodness, O God, for we behold what we are.

A professor at Columbia University was telling his class how to separate the masterpieces from paintings of lesser value. Pointing to one of the great masters, he said, "You see, it has but one single center of light." Then he pointed to a lesser painting, one with two centers. Then one with three. Then four. Until he came to one cluttered. Alfred N. Whitehead, professor of Philosophy at Harvard University, reminds us that a creation is a limitation. There is power in what we leave out, as well as in what we put in.

Christ taught us to seek first our one Center of Light. "Seek ye first the kingdom of God." Or, as Moffatt translates, the "Realm of God." And then Christ promised that all needful things would be added.

To become conscious of God first, in any situation, makes all the difference in the world. Our One Center of Light! It is health and sanity because integration comes first. Creation results.

Methodist Prints

Christ in Garden of Gethsemane

For centuries many a heart in prayer has obeyed a spiritual law. Life has been completely changed by the operation of this law. By shifting thought from self to God, the one single Center of Light for every person, something happened. Men and women

[1] From *Christ's Way of Radiant Joy*, a new service of worship, including meditations for a retreat by Esther Turner Wellman. To be included in the new Retreat Packet (watch page 32 for announcement) and is obtainable separately for 15 cents. Most helpful for private devotions.

(*Continued on page 7*)

Now What???

By MARY LOU BARNWELL

"So what" has been an indifferent expression very prevalent throughout America in recent years. In all seriousness, we face the conditions of the world, and particularly of our nation, at this time and ask, "Now what?"

In an address at the National Conference of Social Work, Clara Kaiser, professor of group work in the New York School of Social Work, stated: "Group work is becoming a science which may help to create the new world we are blindly feeling for. . . . . Crowd philosophy, crowd patriotism must go. Group organization is to be the new method in politics, the basis of our future industrial system, the foundation of international order. It is only in a sick society that group life is based largely on protecting one group from the encroachments of others. The phenomenon of teen-age gangs does not thrive in socially healthy communities. Today in our own country we see an ever-multiplying number of groups representing special interests of some segments of society whose sole purpose is to combat the interests of another segment. Democracy, to become a reality, must be rooted in the concept of co-operation as the dominant basis for social relationships both within the group and among groups, within the nation and among nations."

New Work

The constant influx of Latin Americans into Miami has created a situation that actually becomes an emergency. The Home Department is co-operating with the Division of Home Missions and Church Extention in providing a Latin-American Center which will serve the newcomers, transients, and those who have permanently located in Miami. In the new center there will be limited hostel facilities, a preaching station, kindergarten, and other social work. The Latin-American impact in Miami can result in improved Pan-American relationships if the local relationships are satisfactory. The local relationships will be largely determined by church people. If the church is ready to receive, accept, and serve, the victory is more than half won. Accurate figures are difficult to secure because of the constant going and coming, but it is certain that the number expecting to remain permanently in Miami is several thousand. Instead of "so what," the question is "now what?" A program of action must be initiated immediately to meet the needs of these fellow Americans.

Crusade Funds at Work

Three kindergartens for Mexican children on the border were opened in September, 1947—one at Brownsville, Texas; one at Mission, Texas; and one at Rio Grande City, Texas. These projects are located in the local churches and are directed by young women who have had special training at National College for Christian Workers in Kansas City, Missouri, for this specific work. Mrs. Minerva Garza writes an interesting report if her training and plans for Brownsville:

"Through a scholarship offered to me by the Home Department of the Woman's Division of Christian Service in January, 1947, I had the privilege of attending the National College for Christian Workers in Kansas City, Missouri, and took the courses of study related to kindergarten work. Many and very glorious were the experiences that I had which will remain with me as long as I live.

"The religious atmosphere and family life that prevail, the competent teachers that direct the classes, the opportunities given to the students to develop in the Christian work through the Student Service, in which opportunity is given the students that are in their second, third, and fourth year in college to serve as teachers in the various Sunday schools of the city, the opportunity that they also have during chapel services to prepare and direct programs and present talks, and many other things, I earnestly believe inspire the students to a life of better service and consecration in such a way that when they go out, they are as Paul said, 'A workman that needeth not to be ashamed, rightly dividing the word of truth.'

"The courses of study that I took were the following: education, psychology, education in the nursery school and kindergarten, playground management, play materials, Christian worship, and religious education for children. All these courses helped and prepared me for the work I soon expect to do.

"I also had the opportunity to help at the Bruce Nursery School where I observed very closely the children and the teachers. In the observation trips that I made visiting some of the kindergartens and nursery schools of the city, I took notes on the work and methods of work the teachers used with the children. Earnestly, these two last opportunities were of great benefit to me.

"I must say that these courses opened my eyes in a clearer way to the needs of our children, how to understand them, and the many things we can do for them.

"So much was the information and inspiration that I received during my stay at the college that on returning to my local church in Brownsville, Texas, I felt like putting into practice many of the things I had learned. In the children's division of our church school a kindergarten class was organized. We have no less than twenty-five children each Sunday. Sunday nights during the preaching service I meet in the church basement with all the children of nursery and kindergarten ages. This work makes it possible for the parents of the children to attend the night serv-

ices. The parents are pleased with this new work. We can see the good results in the increased attendance each Sunday.

"The principal work I expect to do, with the Lord's help, is to open a kindergarten in my local church in September. Our Mexican children, in the majority of cases, have a hard time when they start to school because many of them do not know one word of English; neither do their parents. This and many other reasons make them feel out of place and they have such a hard time that with regret we see many of them leave school at an early age. Therefore, the principal purpose of our kindergarten will be to help these children all we can so that when the time comes for them to attend school, they will feel adjusted.

"Other work that we are planning to have in connection with the kindergarten is the following:

"1. Before the kindergarten opens, we shall have a physical examination of all the children who will attend. No doubt this will be a step so that soon we shall have a baby clinic. We feel sure that the doctors of the city will co-operate with us.

"2. Every month we shall have meetings with the parents of the children, and the program of these meetings will consist of a business meeting, a literary and social hour, and conferences with the parents on how to take care of the health of their children, how to understand them, etc. We shall visit the homes to become acquainted with the problems and needs that exist there, and do our part to help them. No doubt all these efforts will make our work more effective."

Miss Maria Mendez is now in training in Kansas City and will take charge of the kindergarten in Mission. It is being conducted this fall by women of the local church in the absence of Miss Mendez.

Mrs. Calderon, a trained kindergartner, and the wife of the Rev. Pablo O. Calderon, has charge of the work in Rio Grande City.

For the first time we are able to report that workers have been secured to serve Japanese-Americans on the West Coast. Miss Elinor Umezawa has been appointed to Clay Street Methodist Church in Stockton, California. Not only will she serve the Japanese-Americans but also large numbers of Filipinos and Koreans in that community. Miss Helen May Smith has been assigned to Seattle and is working with Mr. Lester Suzuki who was formerly at the Japanese Neighborhood Center in Los Angeles.

Bethlehem Center, Dallas, Texas

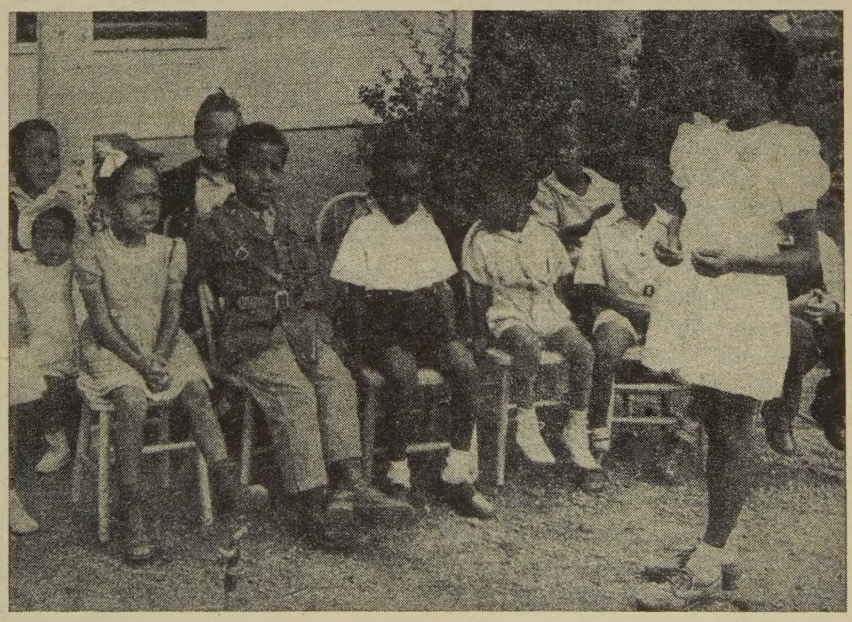
This Bethlehem Center is one year old. We have the following report on it: "At long last a dream has come true—a Bethlehem Center in Dallas. An interracial board was organized in March, 1946, with Mrs. Luke Malone of First Methodist Church as president. Miss Alice McLarty, deaconess, was appointed by the Woman's Division of Christian Service and began her duties in September, 1946.

"Office space was furnished by the Negro St. Paul Methodist Church. Then followed many conferences and interviews with various agencies and churches, Council of Social Agencies, Community Chest, City and County Welfare, Health Department, Board of Education, school nurses, and individuals.

"In order that we may build wisely and permanently, a survey was made of existing agencies, population, schools, parks, churches, hospital facilities, etc. Spearheading from our study of Negro neighborhoods, the Child Welfare Division asked that we make a spot survey to discover what happens to pre-school-age children in a crowded area while their mothers are employed away from home. The survey was made, using a form compiled by the Council of Social Agencies. We hope, as a result of this information, the Child Welfare Division will provide or help provide additional care for such children.

"We have sponsored three kindergartens in different areas of the city, using the facilities of colored churches. Three kindergarten teachers were employed. Volunteers from the Woman's Society of Christian Service and the Wesleyan Service Guild have helped with music and storytelling. The kindergarten children are learning that those of other races are their friends. A group has been taught a song, "The Policeman Is My Friend." Later, one of them saw a policeman on the street and called and waved, 'Hi, Friend!' "

Bethlehem Center, Fort Worth, Texas



David's Interview

By MARION WALKER

Manila District deaconesses with Marion Walker and Mary Evans

FIFTEEN-YEAR-OLD David's thin hands trembled until he could hardly button his faded but neatly starched blouse over his trembling heart. The opportunity for which he had worked and prayed for several anxious months had finally come.—In a few moments he was to meet the missionary, Miss Myrna, who lived fifty miles away in a dormitory where self-supporting students were given a chance to earn their way through school.

"Yes," he whispered to himself, "this very afternoon I am going to present myself to her and tell her how much I want to study."

As David hurried toward the church he was vaguely conscious of the dizzy feeling which he had often experienced since he and his two orphan brothers had come to work on the farm of his stern old uncle. To the kindly Christian neighbors and especially to their young deaconess, Miss Loma, it was no wonder that David had feelings of dizziness. He had never fully recovered from the long months of starvation and severe attacks of malaria which he suffered during the siege of his native province of Bataan and during the years of Japanese occupation which followed. Of course liberation from the Japanese had brought medical aid, but not too much food to orphans who drifted from one relative's home to another. And in his case it had seemed that the Angel of Death had followed him, breaking up each home in which he had found refuge. In his present home, his uncle's wife awakened him at 4:30 to cook the breakfast for the family. Before dawn he was in the fields working until called back into the house to cook dinner, clean house, wash clothes, and so on, till past dark. But David knew that there was more than the hardships to give him that dizzy feeling; most of all there was that great sense of urgency about going to school.

Before her untimely death during the battle of Bataan, David's devout mother had led her children in a daily Latin prayer chant to the saints before their little home shrine. But no one in their *barrio* (village) had ever dared to dream of a Father-God so understanding that you could even talk to him personally and tell him your problems and needs. When David had gone to his uncle's home, for the first time he lived near an Evangelical (Protestant) Christian Church. It was in Miss Loma's Sunday-school classes that he had come to realize that he was not a lone orphan, but had a kind Father-God who cared. Then David thought of his many orphan friends and war-destitute neighbors whose hearts would also be deeply thrilled by the assurance which this revelation would give. He was shy and retiring, but he felt sure that if he were only better educated and especially if he lived in a Christian dormitory while studying, he could learn how to lead these friends to understand this wonderful news.

Earlier in the day Miss Loma had dropped past their house and obtained the aunt's grudging permission for David to attend the last part of the closing session of a Church School Workers' Convention which was meeting in their town. She explained that Miss Myrna had arrived to help in the convention and since she, Miss Loma, had written Miss Myrna about David, surely this would be the time to present himself. Now as David entered the church he found it packed with delegates. He managed to squeeze himself in on the last bench, a broken one, amid a flock of curious urchins. Miss Loma, sitting beside an American whom he knew must be Miss Myrna, nodded encouragingly to him, then whispered something to Miss Myrna. David wondered if his little seatmates could hear his heart because it was pounding so loudly.

The long, hot-season afternoon was on. At last a brief recess was announced and Miss Loma reminded those interested in becoming deaconesses and also volunteers for a young women's training camp to see Miss Myrna during the intermission. It seemed that the young men were being overlooked, but David shyly went and stood at the outside of the crowd surrounding Miss Myrna. He was small for his age and could barely get a glimpse of Miss Myrna over the shoulders of the girls. However, from what he could see, Miss Myrna had the same kind of corn-silk hair common to most Americans and she looked weary and hot.

Finally after she had spoken to all the girls briefly and they were dispersing, Miss Myrna seemed to realize that David was more than just a curious child as he stood there gazing earnestly at her.

"Are you David Paz?" she asked.

"Yes, ma'am," he gasped, barely above a whisper, his heart beating furiously. He just could not think of how to begin. Another delegate came up to question Miss Myrna.

The institute dean called the meeting to order. Miss Myrna sat down and David seated himself on the bench behind her. Miss Myrna was so near. There was not even a back on her bench to separate them. "Oh, if I could only lean forward and whisper to her," David thought. "Then I could say, 'It wouldn't take much food for me; I have only a small appetite and I can work hard and fast for ever such long hours—just try me for a little while.'" "Dear God, help me to let her know how much I want to study so that I can serve thee," he prayed.

Fortunately David did not know that at that very moment Miss Myrna was desperately thinking, "I've never been given money for an orphanage set-up. What could a frail, nervous little fellow with two thirds of his teeth gone do to help in our dormitory? During this first year of liberation I've already spent much more time than I should have training bomb-happy folks who break everything they lay hands on. Above all, how can such a mousey little fellow, a mere child, know that he is called to the ministry? Besides, I already have a host of more promising, healthy young folks clamoring for help."

David realized with a start that it had already grown late. His aunt would be impatiently waiting for him to cook supper. And hanging behind the door was his uncle's big rope whip always in readiness for those who were tardy in performing their work. With a feeling of utter defeat he slipped out of the church and hurried home. Though his eyes were misty his supple little body wove to and fro in the kitchen and his deft, graceful, brown hands soon had supper in readiness.

Just as David was finishing he could hear fragments of his uncle's conversation with his wife: "Studying is all right for him. He has a good enough head. But where did he get this idea of becoming a minister? Ministers are a lazy lot. Their families would not always be on the verge of starvation if they worked in the fields like we do." David murmured something about having a headache to his two brothers who shared the same plate with him, and slipped out to the rice granary.

He threw himself down on a heap of unhusked rice and sobbed until he was utterly exhausted. Ordinarily he would have remembered all the ghost stories taught him from earliest childhood and been terrified at being alone; but tonight it was different. Gradually there came to David, more clearly than ever before, the assurance that he was not alone and he prayed, "Dear Father God, if you can use me help me to find a way to study and prepare." Then despite the fact that he had no covering for protection from the mosquitoes which swarmed around him, David fell asleep.

What a pity someone could not have told David that although he had been unable to say a single word to Miss Myrna about his longings, still during that evening her thoughts kept returning to him. If someone had said that throughout the three following months his silent little figure would be a persistent, almost haunting, memory for Miss Myrna until she could not resist sending for him to come work at the dormitory, he could hardly have believed it.

Both he and Miss Myrna would have thought it the wildest of dreams, if they had been told that in a year from that time David would be joyfully lifting from Miss Myrna many of the burdens which made her mind so dull with weariness on the day of that unhappy interview. But what would have made their hearts bow low in almost unbelieving wonder would have been to know that a year and a half later there would come a new light into the eyes of large groups of folks as a taller, healthy David, all self-forgetful, would give his testimony-sermons about his Father-God's great care.

Delegates and visitors at annual conference

"One Single Center of Light"

(Continued from page 3)

have discovered a basic spiritual power in the universe, just as truly as did the professor who released atomic energy. They have discovered that what Christ said is true. If we seek out one Center of Light first, and don't disintegrate life, the fulfillment of our needs follows.

An ancient mystic suggests that we are in God like a fish in the sea. That he is all around and through us. Infinite abundance. We exist to pass from self-consciousness, to live and move and have our being in the consciousness of God. . . .

Thomas R. Kelly in the classic, *A Testament of Devotion,* says: "I am talking about a revolutionary way of living. Religion isn't something to be added to our other duties, and thus make our lives yet more complex. The life with God is the center of life, and all else is remodeled and integrated by it. It gives the singleness of eye." [2]

[2] Thomas R. Kelly, *A Testament of Devotion* (New York: Harper & Brothers, 1941, page 121. Used by permission of the publishers.)

Building a Christian Rural America

By ELLIOTT L. FISHER and MARJORIE MINKLER*

THE METHODIST CHURCH, during this year, has given its best thought to the problems of rural America. The social, economic, and spiritual implications of rural life received careful study at the National Methodist Rural Life Conference, and the findings of that meeting have marked new frontiers of service for the church. Any consideration of Methodism's responsibility in America in the days ahead will need to include the findings of that conference.

Plans for this new day in rural America must take into account the degree of economic and social change in rural life; for example, the part that mechanization of farming is playing in relation to the size of farms and the farm population. In the past twenty-five years, the average size of farms has increased one third—from less than 150 acres to nearly 200 acres. During the same period rural population decreased.

The decentralization of industry, however, has brought another very important change to rural life. Recent government estimates indicate that the non-farm-rural population made the larger gains over a seven-year period than any other group in American life.

New government reclamation projects will result in the opening of irrigated lands and opportunities for family-sized farms.

Then there is the matter of soil conservation. Dr. H. H. Bennett, chief of the Soil Conservation Service in the United States Department of Agriculture, pointed out that "wasting our soil can ruin civilization just as effectively as the wrong use of atomic energy, the only difference being that atomic energy will do the job a little faster."

For example, it has been estimated that over 450,000,000 tons of soil were washed down the river in the latest Iowa floods. According to Dr. Arthur Hewitt, "the riches in this thin robe of the planet are a sacred trust to be guarded for the generations yet to be." We must preach the gospel of the "Stewardship of the Soil."

Need for Leaders

First and foremost among our needs is the recruitment and training of leaders for the rural field. A recent seminar pointed out that "no church can rise higher than its leadership, particularly its ministerial leadership," yet many of our rural churches are without such leadership. We now have less than 18,000 ordained effective ministers to serve 40,364 churches and the situation is growing progressively worse.

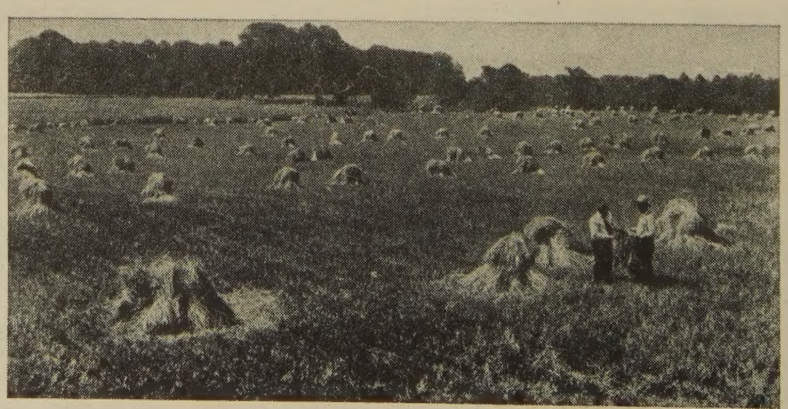
Departments of Rural Life Education have been established in many of our colleges and theological seminaries. This work has gone forward in a splendid way, but must be expanded this coming quadrennium if we are to "train ministers for rural community life as a vocation." Only through trained leadership can we lift the level of community life and thereby help to make possible an adequate permanent support. One of the most effective answers to the need for adequate support on the rural field is found in the training of pastors who will make the church community-centered and will work with all of the agencies in the community.

A denominational "community church" in keeping with the goals of the Lincoln Conference in serving the needs of the total community—is the objective toward which we ought to strive. Overchurching in rural areas tends toward a competitive church life and defeats the purposes of the Kingdom.

The National Methodist Rural Life Conference called for a "demonstration model rural church" in at least every conference and, if possible, in every district, indicating what can be accomplished in the rural churches when an adequate and well-rounded program is carried to completion. In every section of the church this suggestion has been received with interest, and in many conferences plans are now under way to carry this idea into effect with the co-operation of the Department of Town and Country.

Through it all we are not seeking to build a Methodist rural America, but to build co-operatively a Christian rural America. Men and communities may be redeemed in larger measure when God's love is permitted to find expression through that form of co-operative living which permits the people of a community to live in Christian brotherhood.

Our daily bread



*From reports at annual meeting, Buck Hill Falls, Pennsylvania.

Co-operation is the keynote of rural work. The rural church, if it is to be effective, should co-operate with other agencies. The people of rural communities, by working together, have demonstrated their ability to meet overwhelming obstacles. Small communities may well lead the way for larger communities as they work out methods of facing and solving some of the same basic problems which are causing conflict among nations and cultures in our world today.

The Rural Worker

Like the country doctor, the rural worker must be a general practitioner. Her work includes case work, group work, community organization, and religious education. Although she usually has some knowledge of agriculture, health problems, and child welfare, she is not a specialist in these fields. Again, like the country doctor, one of her most important functions is diagnosis, helping people and communities to understand themselves, and referring them to the specialists who can help them. Although the work of rural workers is varied, it is quite as important for them to know what not to attempt as to know how to help rural people with their problems. Rural workers who are well acquainted with available resources, and who can assist rural people in using these resources, are able to accomplish much more effective and far-reaching results than they would be able to do alone. On the other hand, when resources are not available for meeting needs in rural areas, a rural worker can assist in organizing the community and creating public opinion, looking toward the establishment of community services which are needed.

Varied Activities

While rural workers work with all age groups the year around, there are special seasons when work with certain age groups is stressed. During the spring and summer months vacation church schools for

Community House, Hazleton, Pennsylvania

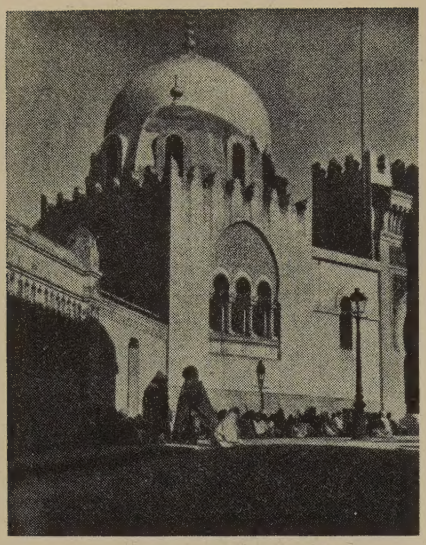
children consume much of the worker's time. Most of our work with children is done through church-school teachers. The worker gives leadership to councils of children's workers, directs vacation church-school institutes, and teaches leadership-training classes, but stays in the background as much as possible while the vacation school is actually in session.

Jeanne Conover reported one way of helping children's workers: "During the week of June 23-27, we held a model vacation church school at West Farmington Church. Most of the women and girls whom I had asked to teach in vacation church school said that they had never had one before, and had never attended one as a child. The district superintendent suggested that we show them how. In March we began making plans. We contacted the two deaconesses at Minnie Nay Settlement, in Benwood, West Virginia, and they said they would come and help us. We opened the school to children from both churches in Farmington, and sent announcements to all prospective teachers for miles around. All the sessions were well attended. The children were very responsive, and I have never seen a group of women more eager to learn."

Summer is also a season when there are many opportunities for effective work with youth. Some of our workers feel that their best work is done with youth and that their accomplishments in developing leadership are more evident with this age group than with any other. One worker writes: "In the Indian work, the adults prefer to jog along in the same slow process of carrying on the programs of the church, while the young people are eager for more activities. They are making progress by leaps and bounds. We, as their leaders, find it not easy to keep a jump ahead of them."

Recreational programs, fellowship teams, Youth Activities Weeks, and leadership training schools make up some of the summer activities of rural youth groups. Camps are being started in some rural areas. Mary Ferguson tells of a camp for rural boys and girls in Arkansas. Five young people made a public acceptance of Christ at the service, and seven young people dedicated their lives to full-time Christian service. We feel that such small camps are of great importance in rural areas. Many young people were reached at this camp that might not have had the opportunity of attending our conference camps and assemblies. Also, the close contact the counselor and the young people have together in a small camp is very helpful in personal counseling and guidance.

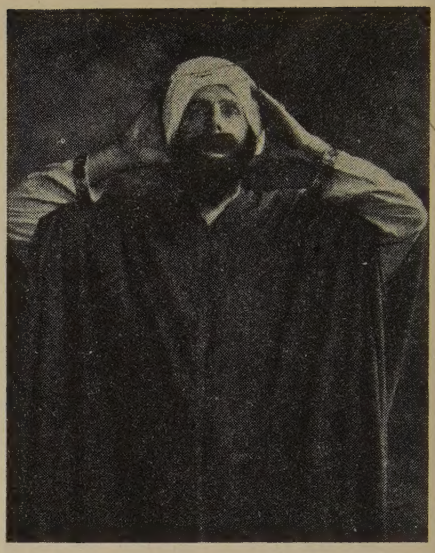
From the North Georgia Conference, Bert Winter gives us a glimpse into her day: "As I drive out each Sunday morning to a little one-room church, and meet a small group of ten to twenty discouraged, leaderless people, and listen to their stories, I realize more and more the wonderful opportunity I have. We plan and counsel together, reorganize, find a new teacher, get the right literature, set some goals, and have an evening for singing and play. Their courage rises, their interest grows, and their appreciation is overwhelming. Then their cards come, 'Lady, our attendance is doubled, come back again.'"



Moslem mosque

Who Are The Moslems?

By GLORA WYSNER



Call to prayer

STRANGE answers have often been given to this question, answers sometimes revealing how little Christians know of this religious group, answers which might be amusing if they did not show such woeful ignorance of a people who ought to be the concern of every Christian. The Moslems are followers of a religion founded by Mohammed in the early part of the seventh century. It is the one great religion which has had its beginning since the birth of Christ. Like Christianity it has extended over vast territories. Even Christianity itself has sometimes fallen before the advance of Islam. This was true in North Africa. During the days of the Romans a great Christian church was built in North Africa. One of the most glorious chapters of the early Christian church was written there. Out of this church there came such leaders as St. Augustine, Tertullian, and Cyprian.

If one of the most glorious chapters in the history of the Christian church was written in North Africa, so also was one of the most tragic chapters written there—for when the invasion of the Arabs swept across North Africa, the Christian church was wiped out and North Africa became known as the "Land of the Vanished Church." Islam, the religion brought by the Arabs, took a foothold in North Africa and that country is today one of the strongholds of the Moslem faith.

Are Moslems found only in the Near East? No, Islam, with its cradle in Arabia, has spread into nearly all parts of the world until today one out of eight of the total world population is Moslem. There are more Moslems in Pakistan than in any other part of the world—some seventy million. There are fifty million in the Netherlands East Indies, nineteen million in Africa, sixteen million in Egypt and the Sudan, thirteen million in the Union of Soviet Socialist Republics, thirteen million in Barbary States, thirteen million in Turkey, ten million in Iran, and the same number in China. There are several million in Arabia, Afghanistan, Palestine, Syria, Iraq, Ethiopia, Somaliland, Eastern Europe, and Malaya. There are white Moslems, black, yellow, and brown ones. Although divided into various sects, speaking many languages, and coming from geographical areas great distances apart, still there is a solidarity in Islam which cannot be ignored.

What are the fundamental requirements of the Moslem faith? We speak of five "pillars" in Islam. The first is the confession of faith, "There is no God but Allah and Mohammed is the Apostle of Allah." This is a very simple creed to which the most humble can ascribe. However, there is a large amount of literature on theology and dogma, the interpretations of which have divided the Moslems into many sects. Some will be found who belong to the mystics and their experiences and interpretations of God often bring them closer to the Christian than any other group. So far, however, Christian missions have not carried on much work among the mystics.

The second fundamental requirement is that of the prescribed prayers. Five times daily from the minaret of every mosque the call to prayer is sounded. Then the faithful, after making their ablutions, follow the prescribed prayers. Certain positions—standing, kneeling, prostrate—are assumed at certain places in the prayer. Of course, not all Moslems observe the five daily calls to prayer. Yet, vast numbers of them do, and wherever they are when the hour for prayer comes, they leave their work, make their ablutions, and with their faces toward Mecca repeat their prayers. This is one of the unifying elements in Islam—for the faithful realize that at the hour of prayer they join with Moslems of every race and every country who also are facing Mecca and following the same prescribed prayers.

An American woman in China was being taken to the home of a friend for tea. When about midway on her journey the hour of Moslem prayer came and her Moslem ricksha man gave her her choice—to remain in her seat until he had finished his prayers, or to call another ricksha. She waited for the Moslem to finish his prayers. On the trains in India, or on the

steamers in Mediterranean waters, one often sees a Moslem at the hour of prayer carefully ascertain the direction of Mecca, then place his prayer rug upon the floor and proceed with his prayers, seemingly oblivious of all around him.

The third pillar is the regular giving of alms. Since alms are an obligation and since merit is won for the giving, most Moslems are very faithful in the performance of this duty. The Koran teaches the giving of alms. Some of the ceremonies carried on in the giving of alms are very interesting. Alms are given for various purposes on festival occasions. Sometimes these gifts are in money—sometimes in kind. Upon one festival occasion during the year in the mountains of North Africa the Moslem men gather at the mosque with their gifts. The alms are received by the sheikh (the Moslem leader) from each individual Moslem. But the entire gift is not given at once!

For example, if a man has fifty francs to give, he brings his gift in small change instead of in one bill. Then he presents one small coin at a time. When each coin is given, the whole company of believers calls upon Allah (God) to bless the giver. The oftener this blessing can be invoked upon each man, the happier they are about their giving and the more blessings they feel they are receiving from Allah. The philosophy of almsgiving among the Moslems is often an encouragement to begging. Beggars usually do not ask alms in their own villages, but travel long distances to beg among strangers. This is usually very fruitful and the mendicant returns to his home well laden.

The observance of Ramadan is the fourth pillar. Ramadan is the fast month for the Moslems. It occurs eleven days earlier each year according to our calendar—for the Moslems use the lunar calendar. Ramadan commemorates the sending down from heaven of the Koran, the holy book of the Moslems. During the fast no food or drink is taken from daybreak, when a white thread can plainly be distinguished from a black thread, until dusk, when a white thread can no longer be distinguished from a black one. The fast ends when the new moon is seen.

The month of Ramadan is a very difficult time. The regular eating and sleeping habits are interrupted. Food and drink, being forbidden during the day, are consumed at night. The men get tired and very irritable working all day without food or drink. The Moslems are all more fanatical during this time than at any other time of the year. Ramadan is always a severe testing time for a Moslem who becomes a Christian. Many bravely begin by not keeping the fast. But to attempt to eat in a village where all are fasting brings persecution, quarrels, and hardships. What a triumph the Moslems feel they have won if sometime during Ramadan they can get the neophyte Christian to break over and keep the fast. Children are very proud to begin the fast at as early an age as possible—beginning usually by observing it for one or two days and then each year increasing the time until able to keep it the whole month. When a boy observes the complete time of the fast for two successive years in North Africa, he is then declared to have reached his "majority" and is admitted into the village council.

Ramadan is a most difficult month to carry on missionary activities. The people are more fanatical, their habits are irregular, the women are uneasy, fearing that an irritable husband may pronounce the fatal words, "I divorce you." Children are late to school or often do not attend at all, because they have been up so much of the night. Sick people will not take any kind of medicine during the day—they will not even allow drops to be put in their eyes, fearing one may fall upon their lips. For the most part this month of fasting does not bring new spiritual strength to the Moslem, but often brings a decided weakening of spiritual life and morale.

The last pillar is the pilgrimage to Mecca. Every faithful Moslem dreams and hopes that some day he may be able to make the pilgrimage. The ceremonies of the pilgrims at Mecca occur seventy days after the end of Ramadan. This commemorates the sacrifice of Ishmael, son of Abraham, whom God miraculously saved from the sacrifice by substituting a sheep. You will note the Moslem teaches that Abraham was called to sacrifice Ishmael, not Isaac. At Mecca again, the Moslems are sensitive of their great brotherhood. There Moslems from China mingle with those from Morocco, those from India with those from Arabia. It is a great throng speaking many tongues, of many races and colors, but united in believing that "There is no God but Allah; and Mohammed is the Apostle of Allah."

In most Moslem areas Christian missions have found the work very difficult and results meager. However, in the Netherlands East Indies, Christian missions have had marked success; also in Iran where there is now a Christian church of some thousand members.

When we think of the slow progress Christianity seems to have made among Moslems, we must remember that on the whole the Christian church has neglected this group more than any other—that Moslems have not been the deep concern of the church they should be.

Islam itself is a missionary religion and continues to carry its witness into all parts of the world. We, as Christians, are called today to carry Jesus Christ and his abundant way of life to Moslems everywhere. This will require great faith, infinite patience, zeal for the Master, fervent prayer, and a great love for the Moslem. The day for greater effort is here; we must not fail to present Christ to the Moslem.

THE KABYLE PEOPLE

This book is written by Glora M. Wysner who has lived and worked among the Kabyles. It will be of interest to students of North African affairs. Obtainable from Literature Headquarters for $2.50.

What's The Matter With Malaya?

By MABEL MARSH

(With apologies to the late William Allen White)

As I GREW up in Kansas, my people had many discouragements and reverses, and as far back as I can remember, calamity howling was an integral part of family discussions. Usually these occurred on Sunday, for the weekdays were too full of labor for social gatherings.

Then the late William Allen White wrote an article in his *Emporia Gazette* that made the nation sit up and take notice. It told of our prairie state, once a semi-arid section, that by dint of faith, "stick-to-itiveness," and hard labor had been turned into a great well-to-do commonwealth, where the desert had been made literally to blossom like the rose, and where people were prosperous and happy.

After the calamity of the war years, I feel that someone should recondition the attitude of our church people toward these mission fields that are crying out like the man in Macedonia to Paul, "Come over and help us." Malaya needs help, and unless our Methodist youth again become missionary-minded we shall lose the advantages and open doors made possible by sixty years of faith, hard work, and sacrifice.

Did I say sacrifice? Yes, but I have always felt it is the women at home—loyal members of our Woman's Society of Christian Service—who do the sacrificing, not we who come to the mission field. Malaya has too many attractions and the work is far too fascinating for anyone to feel that coming here is any sacrifice. Rather, it is a great privilege and I propose to prove it.

"But," you may contend, "Malaya is in the tropics and I couldn't stand the heat." True, we are in the tropics, but no part of Malaya is far from the sea, that great equalizer of climatic temperatures. Consequently there is usually a sea breeze or a land breeze to bring refreshment, and daily showers to break the heat. Believe me, a summer in Kansas just about gets my goat, but this lovely climate in Malaya is a constant delight. And if one does feel debilitated after a year on the plains, there is always a hill station near with plenty of rest houses to accommodate those who need a change of air. Our mission maintains two in Malaya and other missions have bungalows available for a nominal rent. Some of our most delightful contacts are made while vacationing on the hill.

But, you ask, can one maintain one's health in the tropics? Why not? Open air and sunshine inviting exercise in games and walks become part of every day's program.

The morning is given to the exacting tasks in office, classroom, or study. After lunch, a siesta, a bath, a change of clothing, and tea, the afternoon is given over to outdoor sports, weddings, funerals, anniversary celebrations, where one has an opportunity to meet people, which is a very necessary part of missionary life. How much we would miss of the teachings of Jesus had he not accepted invitations to dinners and weddings, for it was during these social gatherings that some of his most profound truths were brought out in answer to questions or criticisms.

"But what kind of work does the morning exact?" you ask. The same kind that you as a teacher in America cover, minus the problems of discipline. We have little need for nurses in Malaya, for government supplies hospitalization for all, and so our mission has concentrated on education. Our schools are our great project in all the sizeable Malayan centers, where today 35,000 pupils are being educated by our Methodist Mission.

Kindergartens? Yes, a few. There is more of a demand for kindergartens than we have been able to fill. Grade work? Yes, all the way from 1st standard through 7th, where all the rudiments of English, arithmetic, geography, history, hygiene, music, and art are taught very much as they are in the United States. Much stress is laid on English, the medium through which we teach, since it is the second language of most of our pupils who come from Chinese, Tamil, Malay, and other Asian homes whose peoples speak a multitude of tongues.

High school? Yes, only we call it by another name — our Cambridge classes. Here we need specialists in science, English literature and language, history, geography, physiology, hygiene, mathematics, art, and religious knowledge. Students are prepared for the annual Cambridge examinations which take place in December at the close of the school year which begins in January. Without further examination in most cases, successful candidates are admitted to universities in England. This method of setting a standard for secondary schools gives tone to all our elementary work.

Are you interested in science? No richer field could be found than this jungle-covered terrain that abounds in trees and plants of all descriptions, among whose haunts countless types of wild life make their homes. Birds there are of beautiful plumage and throats of liquid tones. Butterflies and moths make a startling display when collected and organized into their various species. Ants of various colors, sizes and shapes, trail our paths in great armies. A reptile fancier could find pythons, cobras, hamadriads, and iguanas as well as many types of smaller lizards, to say nothing of the crocodiles that inhabit rivers and embankments of streams. Monkeys, sloths, housedeer, peacocks, tapirs seem to sur-

vive in spite of black panthers, tigers, and the rhinoceros. Elephants are tamed and one of the thrills that comes once in a lifetime is to take a ride on an elephant's back.

One of our early missionaries, interested in botany, spent a hill holiday collecting specimens of ferns. When she reported her find to the head of the Government Agricultural Department, she was informed that she had several specimens not then recorded. Orchids hold a strong fascination for plant lovers. No finer specimens have been found anywhere than those seen here among Malayan collections. Beautiful woods that rival our boasted mahogany and bird's-eye maple are being put on the market for polished panels, floors, and furniture. It took an American forester who had spent nine years in the Philippines to open the eyes of the people of Malaya to the possibilities of the valuable woods in our jungles.

Maybe you are a lover of art! What better place could one find than this land of natural beauty whose delicately tinted sunrises and gorgeous sunsets would grace any canvas? Tree ferns and palms give a distinctive feature to all landscapes. The storm-twisted trees, hanging vines, blue hills, and green paddy fields constantly invite one to try his skill in reproduction of God's great wonderland.

One missionary had had several years in an art academy before coming to the field. Naturally her vacations were spent hunting out settings for scenic interpretation. Constantly she had in her room studies that she would touch up when time permitted.

"Ah," you ask, "when does a missionary find time for all these sidelines?" Well, we all have a month a year on the hill. This is a "must" for health requirements, and one's time is one's own when on vacation. Then because of the heterogeneous population with its various religions, many holidays are interspersed throughout the school year. Chinese New Year offers two days; Easter gives us Good Friday and the following Monday. Tamil New Year and the Malay New Year are also holidays. Mohammed, Confucius, King George VI, Queen Victoria, and the Malay sultans, each have birthdays that must be observed. Add to these Whitmonday in May, a bank holiday in August, a Hindu religious festival in the fall, and a few other special occasions, and one can find time and plan for outside interests that add zest to life and new vistas to the soul.

So I could go on. Students of economics might find this a rich field for research in problems concerning the living conditions of the teeming millions of Asia. Here it is in a nutshell—salary scales all the way from tens to thousands, with causes and results apparent.

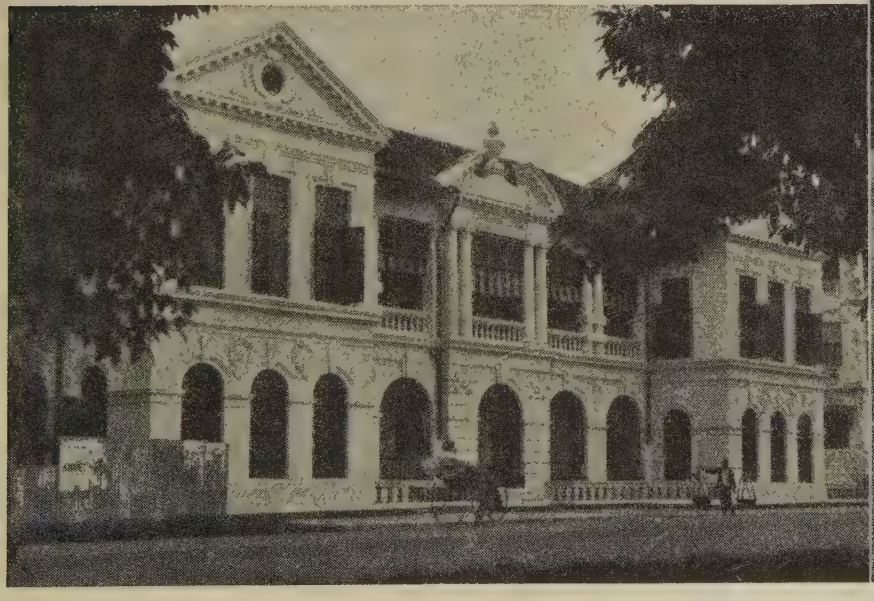
Students of anthropology find Malaya attractive, with its primitive types of jungle dwellers. The Sakais are still a curiosity to those who have spent a lifetime here, for not yet do they come freely out of their homes in the deep recesses of the forests.

Students of the stars find a blue field of wonder awaiting them with unobstructed observations from the hilltops. One astronomically-minded missionary, caught in the internment trap of the war, was able to while away many otherwise unoccupied hours with her fellow prisoners, enlightening them about her pet hobby—the study of the stars. Another missionary trained in astronomical science had the thrill of a lifetime when, gazing out of her bedroom window one night, she deciphered the Southern Cross

(*Continued on page 28*)

A typical Asiatic pupil

Fairfield Girls' School, Singapore



Our Geographical Frontiers V

By EZRA M. COX and ROY L. RUTH*

EXTRA! Extra! $7,200,000 paid Russia for Alaska! Read all about it.

The cry of the newsboys in 1867 (if there were any) must have caused many American people to shudder at the reckless spending of public funds by the federal government. Such a sum in 1947 is being spent on a minor airplane experiment.

Because the purchase price so shocked the American people and because its critics dubbed it "Seward's Icebox," Alaska had an unfortunate start. It has been treated more like a stepchild than a member of Uncle Sam's family.

Alaska now is fast emerging from its outlaw years. As in the Northwest Territory, the western plains and the frontier mining camps, outlawry is giving way to an orderly society.

The same forces that transformed the outlaw communities in the United States are working today in Alaska. The people there are no better or no worse than they are in New York City, Dallas, Texas, or Los Angeles. Perhaps the gulf between the good and bad is a little more noticeable. The bad element seems to associate its acts with the former freedom found in Alaska and takes certain pride in living in a land where every man can do as he pleases. The better people do not seem to be overrighteous or assume a "holier-than-thou" attitude. They meet their fellow men and hope by word and by example to reveal a better way of life. They are making good progress.

To try to raise the moral and religious standards in Alaska one must move in and become a part of the people. They take about the same attitude toward an outsider as a Southerner does when a Yankee tries to tell him how to handle the Negro problem in the South. It is easy to say what Alaska needs from a 3,000-mile viewpoint in the United States, but the ministers and missionaries at work on the field know best how policies and programs will work on that field. Our workers have a chance to observe the reaction of the native Alaskan to religious ideas and policies of church government. Our policies and programs can be made more effective through closer co-operation with the workers.

The isolation of settlements and their distance from home markets make the people an easy prey for those who control the trade of Alaska. In order to get a necessary eye examination and a replacement of his broken glasses, a minister had to spend a week's time in travel to and from Anchorage and secured the glasses at a total cost of $174.

Some people note that missionary work in Alaska is expensive. It is; but we must not judge expense by a United States yardstick. A visit to the field convinces any fair observer that he must get a new measuring device for Alaska. The settlements are small and widely separated. There is a constant fight against those who would defile and exploit the people. Liquor, gambling, and accompanying vices take a heavy yearly toll in Alaska. When an approach to a settlement reveals that the entire block is given over to gambling and the sale of liquor, it is easy to see what the church must combat. The native, not understanding the white man's ways, often falls victim to vicious elements in Alaskan settlements. The church stands as a protest and points a better way of living. In face of all the facts, the success of our church work is amazing.

We must not judge Alaska by what it is, but by how far it has come from its outlaw years, and by what, with the help of the church, it can be.

Alaskan people are friendly. They are easy to approach with the Christian message. Everyone, from the highly trained specialists to the unschooled natives, show a desire to visit. Isolation develops such an attitude among people. The unschooled natives coming into settlements seeking better wages and living conditions, are often found to be apt scholars and display a high type of reasoning.

It was on the ship docks at the lunch hour where a conversation between some men unloading the cargo was overheard. One of the

Jesse Lee Home, Seward, Alaska

*From the report to the Board of Missions and Church Extension, Buck Hill Falls, Pennsylvania.

men who could read had a newspaper, just arrived from Seattle. They were soon discussing a headline about Russia and the possibility of war. One native maintained that they had always lived next to Russia and had no war and there was no need of one now. Another worker from the United States was positive that there would be a war because there always had been wars and there would always be wars.

It was an unschooled native who expressed the highest grade of reasoning. He said: "These so-called patriots keep calling each other names and accusing each other until they get us into a war. Then they get themselves good jobs and stay at home, while poor devils like us who did not want any war get sent to the front to be killed." Christianity should be interested in anybody who thinks that clearly.

Susannah Wesley Home, Honolulu

Hawaii

As the "era of the Pacific" dawns, The Methodist Church in Hawaii finds itself "where cross the crowded ways of life, where sound the cries of race and clan." This is more than a poetic figure of speech today. Anyone who tries to find a place to live in Hawaii soon learns that "the ways of life" are really crowded. And no one can walk down one of the thronged thoroughfares of Honolulu without being impressed by intermingling of the races of mankind everywhere in evidence.

Long known as "the Crossroads of the Pacific" for freighters and passenger ships traveling between the Orient and the Occident, Hawaii is now one of the chief junctions of the skylanes of the world. From all parts of the Orient, from the South Pacific, and from the Pacific Coast of America great planes converge on the city of Honolulu. It is now commonplace to breakfast in San Francisco and to dine in Hawaii in the evening. And as this becomes more and more common, the position of the church in these islands becomes more and more important in the molding of the future.

Everywhere in the Hawaii Mission the churches are stirring with new life. Old buildings are being remodeled; new buildings are being planned; new organizations are springing into being; new programs are being adopted. Aggressive young pastors with a vision of the challenging possibilities of this new day are giving themselves with consecrated devotion to the task of winning children, young people, and adults to an acceptance of Jesus Christ as their Lord and Saviour. Many are accepting the challenge, even when it means breaking with the family traditions of generations and with social customs centuries old. Some of our most stalwart and loyal young people are the children of parents who are still Buddhists. There are Buddhist temples in virtually every city, town, and village, but the young people of these islands respond with enthusiasm when the church shows them that it has something to offer which meets their own personal needs and the needs of the modern social order.

It is not possible to assume a background of Christianity in Hawaii similar to that of our mainland church members. Nor is it possible to assume a familiarity with procedures and organizations which can be taken for granted on the mainland. Therefore, our churches begin with the simplest possible type of organization, and work toward something more in harmony with the procedures in our mainland churches. However, now that travel between Hawaii and the mainland is becoming so common, even the people living on the great sugar and pineapple plantations of the outlying islands are deeply influenced by what are still referred to as "mainland ideas," and are rapidly learning to handle their church affairs along modern lines. In the days to come, Hawaii's geographical position will not be one of isolation and many changes will take place—not only in the church life, but in the economic, political, and social life as well.

Another high light of the year has been the coming to these islands of eight visitors from southern California while seven of our own young people went from here to southern California in a youth exchange planned by Dr. Leonard Oechsli, superintendent of the Pasadena-Long Beach District of the Southern California-Arizona Conference. The cost of transportation was paid by the Methodists in southern California, with the exception that four of our young people were helped by the Methodist Youth Fellowship of Hawaii.

Our young people, representing three different races, came back fired with a new vision and a great new enthusiasm for the work of God's kingdom in Hawaii. Their reports have electrified the churches and we believe that far-reaching results of their visit to our mainland churches and institutes will be manifest. The seven young people from California touched every

(Continued on page 28)

A flower arrangement class in Japan

Seven

By HELEN COUCH

Two on the front seat, two on the back, two perched on the sides, and one squatting on the floor in front. Who were they? Where were they going? How did they get the jeep?

Perhaps you do not know that some sixty-five Protestant missionaries, of fourteen different Boards, have returned to Tokyo, and that others are going back to their work in Japan as soon as they can get passage and be assured of a dwelling place in other parts of the country. Sent out by the Foreign Missions Conference of North America, they are pioneering in a new plan of united co-operation with the united Church of Christ in Japan, which has come through the war a live and functioning organ.

Ten, of different denominations in the home churches, are now living together in the "de-furnaced" but adequate former home of the faculty of the Canadian Methodist Girls' School at Azabu in Tokyo. Their work takes them to all parts of the bomb-shattered city. But when the Protestant Commission of Six went out months ago to prepare for the coming of the others, they found transportation so disrupted that they purchased two discarded army vehicles to help out on occasions of importance. This was one of those times.

An invitation had come to the women missionaries of this group at Azabu to attend a luncheon given by the Tokyo-Chiba District of the Woman's Society of the Church of Christ in Japan in recognition of the faithful work of pastors' assistants and pastors' wives during the terrible war years. The missionaries felt very humble to be included.

Dr. E. T. Iglehart came with the old jeep and took in five of the women missionaries and one little Japanese woman who had come to guide them to the meeting place. (How thrilled she was with her first jeep ride!) He drove through the rubble-strewn center of the city out to the beautiful Narumo home, just opposite Prince Takamutsu's villa in Shiba-ku, a part of the city not badly damaged. A portion of the stately Japanese-styled mansion has been commandeered by the Military Government and is occupied by units of the Red Cross. But the Narumo family live in the remaining rooms.

Seated on cushions on the floor in two large matted rooms which had been thrown together by taking out the intervening paper doors, the sixty guests looked out upon the spacious garden, for the outer sliding doors also had been removed. Their eyes rested upon red cut-leaf maples, fragrant evergreens, gray stone lanterns—and on a yellow squash patch, for every available space in Japan today is given over to vegetable gardens.

After a short worship service, the simple luncheon was served on lovely lacquer trays. Only clear soup, a bit of rice, tea, and a cake made of sweet potatoes tinted a delicate pink, but even that meant sacrifice for the members of the committee.

In the brief introductions and talks which followed, woman after woman rose and spoke somewhat as follows: "I am the assistant of (or the wife of) Mr. ....., who is pastor of ..... church. Our church burned. We are now living and holding services at ....., a suburb." Her few restrained words could not conceal the tragedy, however.

Five hundred or more churches throughout Japan were destroyed during the bombings. Of the 154 in Tokyo, only nine remained standing. The number of pastors has been greatly reduced. Some were killed, others had to take on other work in order to support their families. Inflation is rampant. Some things cost fifty times what they did, but salaries could be raised but little. Church members lost homes and businesses, and have been scattered to other parts of the city. Little groups of Christians in these new communities have formed new, smaller churches. Only the larger groups can fully support a pastor, for what money the people do have is often tied up in some way.

In A Jeep

Dr. and Mrs. Sugihara illustrate the generous devotion of Japanese Christians. She is the president of this Tokyo-Chiba District of the Woman's Society. Although their own home was totally destroyed, they gave Yen 10,000 to help repair, first, their beloved Ginza Methodist Church damaged in the same air raid. Once again they postponed rebuilding their own home to give to the evangelistic campaign which the All-Japanese Christian Convention inaugurated last spring. Its goal, three million Christians in three years, is an ambitious endeavor for the 300,000 Japanese Christians, a quota of ten new Christians for every one now following Christ.

The third part of the program in the Narumo home that day was a short social hour. The entertainment closed with each guest being given a slip of paper which she was asked to read. It was usually a pun about some small memento which was then presented to her by the committee. Miss Alice Cheney, who tells the story in a recent letter from Tokyo, received two rice bowls. Her pun was, "Of use three times a day." These gifts were not purchased on the market, but were shared from the precious personal possessions of some member of the committee. Relief help is being given as rapidly as possible by Church World Service, the united Protestant relief agency. Note some of the needs which you may help meet listed on page 21 of this issue.

In the midst of poverty and untold distress, Japanese women have not lost the art of being gracious hostesses with the little they own.

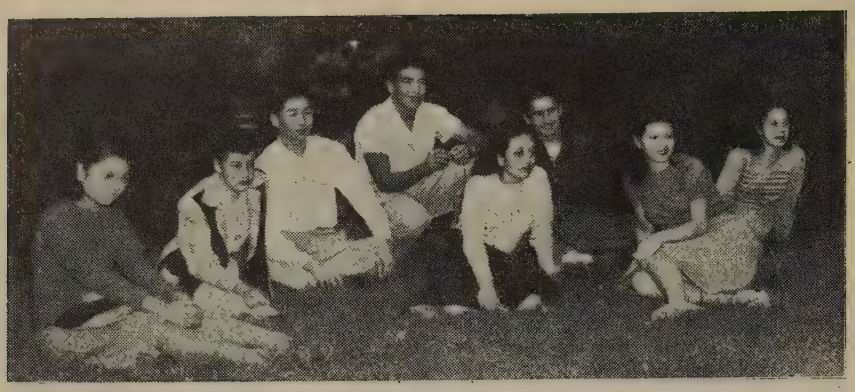
Japanese parliament building surrounded by destruction

Introducing: Mabel Garrett Wagner

Mrs. Mabel Garrett Wagner, who has been elected Executive Secretary of the Urban Bureau at the recent meeting of the Board of Missions and Church Extention, is no stranger to Methodist women. From June, 1942, to October, 1945, she served the Woman's Division in war industrial communities in Pennsylvania, Alabama, Portland, Seattle, and San Francisco. This was really a pioneering piece of work, for no pattern had been formed before she started. She worked interdenominationally, on a country-wide basis, but always with the women of the churches, who carried on the work after she left. Because she is understanding and wise she was able to find out what the bewildered, lonesome people living in war industrial areas needed. Then she and the women in local churches went to work to help them.

In 1945, Mrs. Wagner left the Woman's Division to join the staff of the International Council of Religious Education, where she has been until this time.

Mrs. Wagner is a graduate of Willamette University (A.B.) and Columbia University (A.M.). She directed the young people's and children's activities of two missionary churches for several years in New York, where she supervised the field work of students from Columbia and Union Theological Seminary. She was head worker in a church settlement house in Albany, New York. She knows city problems, and has had experience working with city-wide planning groups in different parts of the country. She is the author of several books, including *Exploring Our Neighborhood* and *City Life and Primary Children*—both published by the Pilgrim Press.



Tennessee Wesleyan College students from six countries

"Educational Migration"

The campus of Tennessee Wesleyan College at Athens, Tennessee, has a number of students from other countries. This is an illustration of the "educational migration" which is taking place, making the United States the center of the educational world and a laboratory for the easing of social tensions.

Ritter Hall, a girls' dormitory on the campus, is a project of the Woman's Society of Christian Service, and is the home economics department of the college. Mrs. Elizabeth Brubaker is the competent superintendent of the hall, as well as dean of women and teacher of Bible on the campus.

Pictured above are Tennessee Wesleyan College students from six different foreign countries: left to right, front row: Miss Hsi-lan Wong, of Shanghai, China; Miss Amelia Pena, of El Progresso, Honduras, Central America; Miss Blanca Belasquez, of El Progresso, Honduras, Central America; Miss Nuria Pujol, of Mexico City, Mexico. Back row: Ja-Yong Cho, of Re Seoul, Korea; Arturo Suarez, of El Progresso, Honduras, Central America; Maurice Neme, of Auriba, Dutch West Indies; Miss Charlotte Migitsch, of Bogota, Colombia, South America.—MURIEL DAY.

Arizona Rural Work

The workers have moved into the new building at Eloy, Arizona. This building, which was made possible by Crusade for Christ funds, provides a large room which is used for a wide variety of community center activities, an office and storage room, and living quarters for the two workers. It was so built that another wing could be added later. Now that the building has been finished, plans are under way for planting shrubs and making the grounds more attractive. This is especially important in a town which has very little of beauty. Eloy is a rapidly growing town in an agricultural area. Many of the inhabitants of Eloy and the surrounding countryside are agricultural laborers and there is a constantly shifting population. The people of the community are showing an increasing interest in the center, and are participating in the activities held there. The workers are giving leadership, not only to the groups that come to the center, but they are taking an active part in community affairs. They are also giving some of their time to work in rural neighborhoods near Eloy.—MARJORIE MINKLER.

Esther Hall, San Diego, California

"The Christmas Open House with the Madonna collection arranged to advantage is always the high point in the social life of the house. It is open to the public and the girls invite their employers and friends that they may see and enjoy the home and its surroundings. It is a satisfaction to know that the girls take pride in their home and wish to share it.

"A tea was held in midsummer honoring a foreign missionary about to sail for Japan. It was not lost on the girls that a Home missionary project is world-minded in its interests.

"The appeal of the starving German children was heard, and a fund raised by the girls to send food.

"We have tried to show our appreciation of all races. Mrs. Charles Wade, our worker among uprooted Americans, was a popular overnight guest. Some of the girls gave up their beds one week end in order that ten Chinese girls might come down to attend an Oriental conference. We find girls much more fair and understanding than they were a few years ago.

"We have had girls with wide varieties of interests and from many states, as well as Australia and Canada. Their vocations have been as varied. All have been young and on small salaries. Two had to leave because they had stayed the three-year limit.

"We believe these girls have grown socially. They have extended their horizons as they have reached out to help the underprivileged; they have grown more stable economically, and have also grown in spiritual understanding and experience."—MIRIAM V. RISTINE.

Tragedy at Seward, Alaska

Tragedy has again struck at the work of the Home Department in Seward, Alaska. Because of the refusal of Appropriations Committees of Congress to include an appropriation for the care of the victims of tuberculosis sent there by

HOME NEWS FLASHES

the Alaska Native Service, it may be necessary to turn out the one hundred and five patients who have been receiving care and treatment in the Seward Sanatorium.

You will remember that this sanatorium was opened because of the urgent request of the Department of Health of the Territory. Tuberculosis is the scourge of Alaska, and the health commissioner was much concerned about the program to stamp out this disease. We took over the management of the sanatorium with some hesitancy because of the difficult situation there; transportation, professional and lay workers, insufficient funds raising problems that we knew were serious. The territory had funds from the federal government with which to care for these patients for the first fiscal year, with full expectation of receiving another appropriation this year. However, Congress adjourned without including this appropriation in the new budget. This was in the interest of *economy;* the health of 91,000 *non-voters* was not too important.

No bills have been paid since April 1, 1947, so there are bills amounting to $25,000 owing in the last fiscal year which ended June 30. An effort was made to have a Deficiency Bill passed to cover these bills and carry the work for the ensuing year, $176,000 being asked, but even this was denied. Plans are consequently being made to remove these wards of the Alaska Native Service to some small government hospitals and back to their homes when these few beds are filled. This is already working a great hardship on these patients; the fear that has come into their hearts at the prospect of long hard trips has affected them unfavorably. They have been receiving very fine care. The doctor at the san is the only chest specialist in the entire territory and has been giving fine service to the patients.

The removal of the patients is not only working a hardship on the patients, it is a very grave menace to the general public in Alaska. Tuberculosis is prevalent all over the territory, and this action of Congress only increases the danger to those who have so far escaped it. We are asking the women of our church and our society to help us in this by protesting this cut in the Alaska Native Service budget, and asking the representatives and senators in their districts to use their influence in the passage of the Deficiency Bill, that our bills may be paid. Miss Murrell, the deaconess superintendent, says that never before has she been in the position where her bills could not be paid, and she is much embarrassed over the situation. Our appropriation from the Division treasury is inadequate to meet these expenses, and unless money is forthcoming, the entire work in this field may of necessity be discontinued. Will you help? — Mrs. Robert Stewart.

A Gift of Light to Russia

In the Psalms we read, *Thy word is a lamp unto my feet, and a light unto my path.* Therefore the gift of the American Bible Society to the Orthodox Church of Russia constitutes a gift of light to the Russian people. At the Bible House in New York City, on Thursday, October 30, ten thousand copies of the first Russian Bible to be published in this country, together with 5,000 Russian Testaments and Psalms, 100,000 Russian Gospels, and 1,000 Greek New Testaments were presented by Daniel Burke, president of the American Bible Society, to Metropolitan Gregory of Leningrad and Novgorod of the Russian Orthodox Church. Metropolitan Gregory was on a special mission in this country and shortly returned to Russia.

These copies of the Holy Scriptures were a Christmas gift from the American Bible Society to Patriarch Alexei of Moscow for the churches and people of Russia. Metropolitan Gregory had already cleared the import license for these Scriptures.

All of these Russian Scriptures are in the Holy Synod Version and in the new Russian orthography. They have been set up and published in the United States by the American Bible Society to show the good will and gratitude of millions of American Christians to the Russian people for their supreme courage and sacrifices in the great fight against military aggression. The Greek New Testaments will be distributed among theological students.

In appreciation, Metropolitan Gregory presented the American Bible Society with a beautiful ikon wrought in gold and silver.

Let us pray that this gift may be the means of bringing many into a knowledge of our Saviour's love.

Browning Home and Mather Academy

Awakened at 1:45 o'clock on a Sunday morning in December to the strident summons for a fire alarm, 104 students in the girls' dormitory at Mather Academy with military precision marched from the three-story brick structure.

"It was one of the finest exhibitions of coolness and precision I have ever seen," said one of the members of the fire department. "There was no confusion and when we started to lay our hose lines, we were not hampered in any way."

Mather Academy, maintained by the Woman's Division, is a co-educational Junior and Senior High School for Negro youth. The girls' dormitory, Browning Home, is a comparatively new building.

Recently Returned From—

Belgian Congo: Miss Doris Cary, 3419 Manor Hill Drive, Cincinnati 20, Ohio.

India: The Misses Joy Emma Comstock, Box 88, Venango, Pennsylvania; Merial McCall, 5608 11th Avenue, N. E., Seattle, Washington; Lucile Webster, 390 Hovey Street, Gary, Indiana.

Brazil: Miss Rosalie Brown, 159 E. Wesley Road, N. E., Atlanta 5, Georgia.

Recently Returned To—

India: Miss Virginia Solanki, Crusade scholar of Gujarat Conference, has completed her studies and returned to India.

Africa

Literature Flashes from Southern Rhodesia

The work of creating literature in Africa moves slowly but surely. Miss Beulah Reitz of Southern Rhodesia has a somewhat unique appointment. It is to produce and distribute literature and to help develop a sense of stewardship among the people. Her recent letter says that the first four groups of Bible lessons have gone to the press and that another group is ready to be sent, with more in the making. Miss Reitz is assisted by Mrs. Chatema, an African woman, who is a graduate of one of our schools. Dr. Frank Laubach will be in Africa until July 1, having started his campaign on November 17, 1947. In the Belgian Congo he will work at Wembo Nyama, the largest station of the Central Congo Conference. Missionaries and Africans from other churches will come to Wembo Nyama to study under Dr. Laubach. He is to be in the Congo from March to May.

North Africa Pleads for Missionaries

From Mrs. Anna King, a new missionary who has just gone to North Africa, and from Miss Gwendolyn Narbeth, an older missionary who has returned, letters have come expressing great hope for the work in North Africa if new missionaries can be found. Both write that it is a wonderful opportunity on every side, but until new workers have arrived little can be done. The missionaries are praying constantly for new workers.

Miss Narbeth writes: "I hope they come before too long a time elapses and the people forget all that has been done in the past. Do please try to find some girls and some couples in the next few months. . . . . We are praying all the time and are writing any letters which we feel led to write to those who may be interested."

The need for doctors and nurses in Africa is acute in every field. When Dr. Kemp and Marie Nelson were on furlough from the hospital in Quessua, there was no one to take charge of the medical work, and the hospital was closed. The following excerpts are from the medical report of Miss Nelson: "The news spread quickly that the Quessua Hospital would be reopened. Our three trained helpers, a few sick folk, and I gathered first of all on the opening morning in the chapel. I felt a special need to call upon the Great Physician to help and guide me during the day and during this term. A strange atmosphere prevailed that first week. The sick came rather fearfully as if they have been punished in having had the hospital closed and now wished to assure me that they would be good. I did my best to put them at ease and was glad to be back again to work among and with them. It is seldom that the daily number of patients in the clinic and hospital is less than 100, not including school children. The most common diseases we meet are: malarial fever, pneumonia, measles, whooping cough, intestinal parasites and disorders, ulcers, sleeping sickness, itch, inflammations of the eyes and ears, leprosy, venereal diseases. Fortunately we have plenty of medicines. They have faith in our treatments and respond readily.

The Methodist Church is the only church doing missionary work in this predominantly Moslem field. New advances are now being planned in co-operation with the Foreign Missions Conference of North America.

Burma

Miss Hazel Winslow, Rangoon, writes:

"Nine months ago I left India for Burma not knowing what to look for. Coming with two years' (India) background made some things look brighter: food has been good and plentiful, although much more expensive than in prewar days; the house at 256 Creek Street was not much damaged by war; the bright, colorful landscape and the lighthearted, courteous people are a joy.

"These nine months have brought much advance in the rehabilitation of the people, institutions, machinery of mission work, and the physical aspects of the city. There was the political tragedy of July 19, and now the uncertainties of approaching independence, but we have grounds for a reasonable faith that we may go on peacefully with our work. The people who got out of Burma, either to India or China, received great benefit from the experience; many of those who were forced to remain showed faces marked by the hard experiences of those days. The medicines, vitamins, clothes, and the good will of the people of America have helped to erase some of these marks. Schools are filled with pupils more eager to learn than ever before. There is a hunger for books and magazines and pictures—my order of the *Upper Room* is all too quickly passed out and sold. *Readers' Digest, National Georgraphic,* Sunday-school publications, *Good Housekeeping,* and others are constantly being passed about. Books for little children are eagerly requested by your parents.

"You may hear that we are not wanted here; that 'Burma for the Burmans' is the cry of the day, but we go about our daily work on the streets, in the homes, and on the railways finding kindly, courteous treatment and an eagerness to make us at home in this foreign land. So we go on feeling that our mission of bringing Christ to reign in the hearts of the people in the land will succeed.

FOREIGN NEWS FLASHES

Will you join your prayers with ours hat God's will may be done in Burma."

India

Miss Edith DeLima, principal of Stanley Girls' School, Hyderabad, writes:

"In this day of communal antagonism between the various religious communities, the Christian has the greatest opportunity to witness and be a witness. The Christian must bring about reconciliation and good will between the conflicting communities. If at any time there was a challenge to the church in its history, it is today. The church must grow strong and the Christian must grow stronger. We believe that only Christ has the key to social, economic, industrial, and political problems of the world and especially of India. He must reign and rule in the hearts of all peoples. Then a new India will emerge."

Miss Josephine Kriz writes:

"The grain ration in the Hyderabad state has been reduced to 2 oz. of rice and 2 oz. of wheat a day per person (from 8 oz. of rice and 4 oz. of wheat). The gas ration has been cut in half so now I get eight gallons a month and it takes six to go to the city to shop and back. But so far, we are not suffering undue hardships. One of the principals at Bidar School was faced with such a reduced ration that she knew it meant closing of school. She presented it to the children and they said, 'We'll go home and get grain.'"

So they did—and back they came with enough to keep the school going to December 1 when they go for holidays. This crisis will not touch my school until December 26. I shall then have to go in for my January-March quota and will see what cut we suffer. However, keeping our children here on one or even two meals a day will be better than sending them to their villages.

Brazil

Students of Colegio Bennett, for girls, in Rio de Janeiro have long been interested in work among lepers in their own country. This year they held their twenty-first annual benefit for this worthy cause. During these years the students have received a practical education in helping the needy and they have contributed $10,000 to leper work in Brazil. In recognition of their fine co-operation, the Brazilian Federation of Leper Societies presented to them a handsome bronze tablet which is now affixed to the wall of the veranda of Erasmo Braga Hall. The inscription is as follows:

"Homage and acknowledgment of the Federation of Societies for Helping the Lepers and Defense Against Leprosy, and of its branches all over Brazil, to the students who have promoted and participated in the festivals of the Leper Campaign of Colegio Bennett. Great and splendid example of human solidarity and Christian sentiment, 1947."

Language Study

An experiment in the study of Spanish for missionaries going to Latin America is being tried for the first time this year. The Presbyterian Board of Foreign Missions has established in Medellin, Colombia, an Orientation Center and Language School to which missionaries of all denominations are welcome. In January, 1948, two new missionaries, Gladys Lynch, appointed to Uruguay, and Dorothy Sandfort, appointed to Peru, and Mary Helen Games, who has already served one year in Peru, will enter this school at Medellin for six months' systematic study of Spanish.

Korea

Excerpt of letter from Esther Laird:

"The car is working quite well. It has been used for truck hauling from Seoul—food, stoves, furniture, bags of cement, and the like. Then it has made some trips out in the near-by villages, with a local doctor and myself. On Thursdays, it has its big day. A young local nurse and I spend the day at the school (primary). There are 2,310 children in the school, so we hardly make an imprint. We find running ears, scabies, impetigo, scalp ringworm, malnutrition, etc. It would be discouraging but for the cases of milk which the Church World Service has sent. I have fifteen cases of it here for work at the center. Through the work at the school, I found a small private orphanage that had no milk, and so have been helping them out with milk and free advice. On other mornings of the week, we have a milk station and are beginning to get help across to needy children of the town.

"I forgot to tell you how we work at the car. We drive up in front of the school, where there is already a line forming of those the teachers send out to us. We have a stool just inside the door. The child gets in (heater going in the car) and shuts the door, and there in the privacy (of ears, not eyes!) we fix them up! The little nurse with me sits back and writes records, and then at times we change and she takes over the doctoring. We have had fine results so far, parents sending words of thanks, etc."

NEEDS FOR JAPAN*

In telling of the response of Japanese people to relief, a missionary writes, "The people here can hardly understand how victors can bring such blessing to their enemies. I am continually broken up by the expressions of gratitude and affection. . . . . Some of them have wept as they have told me of the deep joy in the hearts of their wives and children, and of the color that is coming back to their cheeks."

Added to the ravages of war have been the typhoon and floods which have increased the destitute condition.

Relief help is being given as rapidly as possible by Church World Service, the united Protestant relief agency. Mr. Richard Thurber, business manager for Church World Service, has arrived in Japan and will co-ordinate the orders for food and other supplies which missionaries in Japan will need. This is another evidence of careful united planning.

The following are some things Methodist women can do to help members of the former Methodist church in Japan:

1. Send partly used or new candles.

2. Send good worn used clothing, shoes (no high heels), and bedding in 22-pound packages.

3. Contribute cash through the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, N. Y.

Items under 1 and 2 may be sent to Miss Alice Cheney, 8 Hachi-Yama, Shibuya, Tokyo, Japan, any other known missionary, or to your nearest Church World Service depository.

* Note the March program is on Japan. See also February issue THE METHODIST WOMAN for article by Mrs. Frank G. Brooks.

"Our American Heritage"

By THELMA STEVENS, *Executive Secretary*

THE following paragraphs are found in the preamble to the "Program of Action for 1948" as recommended to Woman's Societies and Wesleyan Service Guilds across the church. (See *Activities for 1948*, free leaflet, Literature Headquarters.)

"In its analysis of The American Heritage, the President's Committee on Civil Rights said in part:

" 'The central theme of our American heritage is the importance of the individual person. . . . . We have believed that every human being has an essential dignity and integrity which must be respected and safeguarded. . . . . We believe that the welfare of the individual is the final goal of group life. . . . . To be secure in the rights he wishes for himself, each man must be willing to respect the rights of other men. This is the conscious recognition of a basic moral principle: all men are created equal as well as free. Stemming from this principle is the obligation to build social institutions that will guarantee equality of opportunity to all men. . . . . Thus the only aristocracy that is consistent with the free way of life is an aristocracy of talent and achievement. The grounds on which our society accords respect, influence, or reward to each of its citizens must be limited to the quality of his personal character and his social contribution.'

"This eloquent statement describes our Christian heritage, not merely our American heritage. It is our American heritage largely because the founders of American democracy exalted essentially Christian values. Its continuance as the American heritage will depend on the vigor and clarity with which Christians understand their duty and heritage as followers of a Christ in whose eyes the least and the lost among men possessed infinite value, and for whom history was destined to eventuate in a Kingdom of God on earth."

"To Secure These Rights"* we must vigorously, courageously, and with a prayer in our hearts, *do those things that safeguard the rights and privileges of every individual regardless of race, creed, or national origin.* The President's committee centered its studies largely around four basic rights, all of which are essential to the security and happiness of the individual and the building of a good society:

"1. *The right to safety and security of the person.* The Bill of Rights of the Constitution of the United States guarantees this right, but somehow society has failed to make good this guarantee for large numbers of the nation's people.

"2. *The right to citizenship and its privileges.* Every responsible citizen must be able to enjoy full citizenship and make his voice heard in his government locally as well as on the state and national level, regardless of race, creed, or national origin. Such freedom is a precious heritage that was guaranteed by the Fourteenth and Fifteen Amendments to the Constitution of the United States.

"3. *The right to freedom of conscience and expression.* The very foundation of our national life has stemmed from this democratic right, and yet millions of individuals move about this nation with fear in their hearts. Their voices are not heard because they are Negro or Indian or Oriental or Mexican. Religious differences too often result in discrimination, prejudice, and open antagonism between groups of different faiths. The sign 'No Jews Allowed' or 'For Christians Only' has become an apt symbol of many community practices.

"4. *The Right to Equality of Opportunity.* Every person of whatever race or creed or nationality wants the security of employment, free access to educational opportunities, the right to live where he chooses, and to share in all available community services without fear of intimidation."

**To Secure These Rights* is the title of the Report of the President's Committee on Civil Rights and may be secured from most newsstands or The Methodist Publishing House. Price, $1.00.

What Can We Do?

1. Secure a copy or copies of the President's committee's report, *To Secure These Rights,* and encourage members of your Woman's Society and your Guild to read same. Ask your pastor and key *laymen* and *youth* of the church to read it. Initiate a series of forums and discussions on the report, using the best available resource people of your community. At least one or two specific group activities for bettering human relations and achieving *civil liberties for all* may grow out of such a study. The following are suggestive:

1. What *Civil Rights Laws* are on your state's statute books? Are they enforced? Deal with specifics in your own community—are hotels, restaurants, and recreation facilities open to all? Can you start a movement for law enforcement in keeping with "our American heritage"?

2. What discriminations are practiced in your state and community that violate the Fourteenth Amendment, which says that "no state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States"? How does the term "separate but equal" relate to this issue

in your state? One group of Christian women was so concerned over this issue that they made a study of the schools over widespread areas, taking pictures of facilities available to Negro children and to white children. They gathered ample evidence to prove that schools were "separate" but *not* "equal." Other comparative studies were made of public transportation facilities, and public services such as sewage disposal, paved streets, lights, etc. *When we know the facts we usually act!*

2. Do you have a Social Action Committee in your local church on which the secretary of Christian Social Relations and Local Church Activities is active? If not, why not ask your pastor to organize such a committee, as suggested in the leaflet, *Why a Social Action Committee?* (Write your conference secretary of Christian Social Relations and Local Church Activities for this leaflet, or ask your pastor to write the conference executive secretary of the Board of Education for same.) Such a committee might initiate plans for a week-end church-wide or community-wide conference on "Human Rights and World Order," or on "Family Life," or "Alcohol Education." Such a committee might begin its work by studying the *Primer on Political Action* (Literature Headquarters, price 15 cents), and making use of the current issues in the *Information and Action Bulletins* as a basis for action. (All local secretaries of Christian Social Relations and Local Church Activities should receive a copy of the *Information and Action Bulletin* from your conference or district secretary of Christian Social Relations and Local Church Activities every two months.)

3. "We urge that Woman's Society and Wesleyan Service Guild members be watchful and help to prevent the passage of local or state legislation which would infringe upon the civil rights of any group or individual. . . . . As a current emphasis on human rights, we urge Methodist women to work to make the Freedom Train exhibits on 'Our American Heritage' available to all in their communities *without segregation.*"

At least two cities have been "by-passed" by the Freedom Train at this writing, because they refused to permit *all citizens* to see their "American heritage" on the basis of full equality.

4. (a) You and other individuals who so desire may communicate with President Harry S. Truman at the White House, Washington, D. C., to: (1) Congratulate the President and the members of the committee for the excellent report. (2) Ask the President to exercise his power to make the following changes in accordance with the report: (a) To set up a Civil Rights section of the F.B.I. (b) Establish a permanent commission on civil rights in the Executive Office. (c) End discrimination and segregation in the armed forces together with a ban on any kind of discrimination against armed forces personnel by transportation facility, hotel, restaurant, and theater. (d) Ask for full hearings for federal employees whose loyalty has been challenged with a clear and public announcement of "loyalty" standards; the hearings to include specific charges and an opportunity to rebut.

b) Express your Christian conviction to congressmen and senators concerning action on the following: (1) Drastic increase in fines and prison for police brutality under the Federal Criminal Code. (2) Enactment of a Federal Anti-Lynching Law carrying stiff penalty and giving the Federal Bureau of Investigation jurisdiction over all lynching cases. (3) Enactment of a Federal Anti-Poll Tax Law which would permit all qualified persons to participate in voting. (4) Enactment of a permanent Federal Fair Employment Practice Act to prohibit all forms of discrimination in private employment. (5) For the District of Columbia—Enactment of laws prohibiting discrimination and segregation in public schools, hospitals, housing projects, and recreation facilities. (6) Enactment of a law prohibiting discrimination or segregation based on race, color, creed, or national origin in interstate transportation.

NATIONAL FAMILY WEEK

May 2-9, 1948

Methodist churches will unite with other denominations to observe National Family Week the first full week in May, culminating on Mother's Day. The theme for 1948 will be "Christ the Center of Home Life." In many churches the women of the Woman's Society of Christian Service have assisted in the home visitation campaign to increase attendance and enrollment in the church school. National Family Week offers another opportunity for home visitation in the interest of family worship, social action in the home, and closer cooperation between the home and church school.

The following materials are available from The Department of the Christian Family of the Board of Education, 810 Broadway, Nashville 2, Tennessee.

***Plans for National Family Week.* Leaflet No. 3005-B. Suggestions for a local church program. Single copies free.**

***Christ the Center of Home Life.* Leaflet No. 3007-B. A picture leaflet 8½" x 11" for widespread distribution in the church and church school. 75 cents per hundred, 20 cents per dozen.**

***Pages of Power.* Family devotions for National Family Week, 10 cents each, $8.00 per hundred.**

The film strip "Do You Know Your Adolescent?" "Is Your Home Fun?" and "Two Dollars" may be rented from the Publishing House. Send for catalogue.

The Board of Evangelism has six radio broadcasts for National Family Week entitled, "Are Parents Necessary?" They have been written and directed by Carlton Morris, author of "One Man's Family." Radio stations can secure these transcriptions without charge. For details write to Board of Evangelism, 1908 Grand Avenue, Nashville 2, Tennessee.

Secure from the Department of Visual Education, 150 Fifth Avenue, New York 11, N. Y., the set of Story Photo Prints No. 9 and No. 10. Price, fifty cents per set.

Story Photo Prints No. 9 is entitled "The Christian Evangel" and the titles of the pictures are: In the Home, Through Worship, Through Healing, Through Education, Through Agriculture, Through Personal Witness.

Story Photo Prints No. 10 is entitled "The Way and the Witness" and includes the following pictures: Serving Children in a Day Nursery, School Days in Puerto Rico, Once "On the Street" Now "On the Job," at Goodwill Industries, Pittman Center Renders All Kinds of Service, Nisei Youth Enjoy New Opportunities, Houchen Settlement in His Second Home.

PROGRAM SUGGESTIONS FOR APRIL

"The Earth and Her Increase"

By MRS. H. W. BLAND DETWILER

TO WHAT extent do I understand the problems of those who live in the country, the small town, or the large city? I, who am busy all day with my responsibilities in a town community, have come to a new appreciation of a lovely rural friend. We were discussing our programs and how they were being presented. She told me that she milked nineteen cows before her Woman's Society of Christian Service meeting. I wanted to know much more!

I. How Will You Present the Topics? Does our program simply entertain? Does it just inspire us for the moment? Does it make us feel a new responsibility for our Christian life? How best can we help our women to acquire the *knowledge* that is necessary for *action?*

1. Read suggestions for action (*Program Material,** pages 60 and 75).

2. Study carefully as to which is better for your group—Program A or B.

3. At a regular meeting, opened with a worship service, have a speaker who went from your community to the Rural Life Conference.

4. Bring in other church groups, if possible. If you are in the country, invite the Woman's Society of a city church; if in the city, invite a rural church Woman's Society.

5. Have the circles present the program. At the close of the regular March meeting or at the circle meetings held that month, give each circle one paragraph to prepare for April.

For example: one circle might create a clever way of answering the question, "What Is Rural?" and giving "The Importance of the Rural Community." Dialogue or panel might be a very good teaching method for "Appreciate the Importance of Your Community."

The circle which handles "The Changing Rural Community" holds in its keeping the great truth that nothing in life is so certain as change. A sense of humor and a twinkle of the eye, as well as a firm impression, are needed to put it over. Why not introduce "The Church and the New Community" with a call to name some of the prophets who were herdsmen, or have several women walk slowly across the front of the room, each carrying a print of some noble rural scene, such as "The Song of the Lark." The circle which has been assigned "No Selective Process" might well have a five-minute discussion, using each woman.

A fitting climax to this *different* kind of program might be to have one or eight from each circle return to the platform carrying early spring blossoms, fruits, or vegetables, thus forming a setting for the closing devotions. (See *Worship Services,** pages 13 and 14.)

Another way. Perhaps you do not have circles, or are only a small group. The above might be carried out by having one or two use the discussion method, followed by a short quiz.

Special use should be made of the picture on the cover of *Program Materials.* This may be done by means of music and story. April, better than any other month, lends itself to a close study of this picture. (See third paragraph under "Forward" in program book.) A tableau of the picture would be beautiful and impressive. The suggested "Music" under "Forward" will help.

II. Invitations. (1) Attractive in vegetable or fruit form. (2) Small nature pictures, cut from magazines or purchased from art shops, make good-looking invitations or place cards. (3) Slogan poster: "Let us increase our attendance this month" or "Let us increase our membership this month."

III. Atmosphere. Use nature pictures, blossoms, plants, vegetables, and fruit to aid in presenting our theme as well as to bring to our hearts a bit of gratitude for beauty and food.

Nature hymn slides are available and might be used in the worship service or the program. They would also add atmosphere. (The catalogue, *Audio-Visual Materials,* may be obtained from 150 Fifth Avenue, New York 11, N. Y., or 810 Broadway, Nashville 2, Tennessee.)

Special. "Meals for Millions." Do you know about them? Such a meal would bring about real fellowship—getting acquainted, while sampling food which is saving the lives of millions. "Three cents sends a meal for famine relief" and the paper on "How to order and send abroad multi-purpose food." Send at once for the folder, "Meals for Millions," Foundation, Inc., 648 South Broadway, Los Angeles, California, or 119 East 19th Street, New York 3, N. Y.

There could not be a more appropriate time for such fellowship than at the close of your program, "The Earth and Her Increase."

If you have a large group, do it this way! Give to each a small slip of paper on which is written the name of one of the following countries: Poland, Japan, Holland, Germany, the Philippines. Ask the women to find the "countries" to which they belong. Form a circle of chairs, and if everyone from that "country" is not acquainted, get acquainted! Choose a "mother" and her "daughters" to help serve. The committee now brings to the front of the room a large pan of steaming multipurpose food, paper plates, napkins, and a basket of apples. "Mother" goes forward, gets a bit of multipurpose food, and serves her group. The "daughters" get spoons, napkins, and apples for the "family."

While eating, there will be many questions about this strange food. A small glass jar may be placed in the center of each circle, and whenever anyone says "yes" or "no," three cents must be placed in the jar as a forfeit to be sent to "Meals for millions." After a brief explanation, an offering is added.

Who knows? Some woman may want to place a jar on her table at home for "three cents each meal," toward feeding another!

Lord Jesus, make us good stewards of the earth and its increase.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

By MRS. ELOISE A. WOOLEVER, *Executive Secretary Woman's Section of the Joint Division*

The Breaking of Bread Ceremony

(The following service of consecration was written by Rev. Alfred L. Taylor, superintendent of the Syracuse District of Central New York Conference. It was used with effect at the close of a three days' institute of the Conference Woman's Society of Christian Service. Directions for its use are found in the script.—E. A. W.

Opening Hymn: "Saviour, Thy dying love Thou gavest me" (No. 219, *The Methodist Hymnal*).

Meditation by the Leader: In the Bible and in religious practice Bread as a symbol is often and variously used. I will suggest three symbolic uses of bread which will help us in our service of consecration today.

The first symbol: The Breaking of Bread is a sign of Fellowship. In the Acts of the Apostles there is a happy expression of this symbol:

> And they continued stedfastly in the apostles' doctrine and fellowship and in breaking of bread, and in prayers. And all that believed were together, and had all things common: And sold their possessions and goods, and parted them to all men, as every man had need.
>
> "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

What a fellowship! What a joy divine! The privilege of sharing with others in the common purpose of helping Christ reconcile man to God, in the work of our churches, in the rewards of faithfulness, in the joys and sorrows of life; this is indeed a rich fellowship.

The second symbol: The Breaking of Bread is a sign of the recognition of universal need. "Give us this day our daily bread." Bread as a source of strength of our bodies is a universal necessity, yet how many millions are starving. But probably more millions are starving intellectually and spiritually because they lack the food for mind and soul. Whom do we mean when we say "give US this day OUR daily bread? The United States of America? Those who have the money with which to buy? All need, shall not all have? We mean, give to *everyone* his daily bread.

The third symbol: The Breaking of Bread is a sign of receiving Christ-given Eternal Life:

> Then Jesus said unto them,
>
> Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world
>
> Then said they unto him, Lord, evermore give us this bread.

Here is stated God's gift of the bread from heaven, the bread of life—Jesus. He that eateth of this bread shall live forever. This bread, this life, is the right of every soul on earth, yet how shall they eat unless it is offered them?

[Here the leader calls forward those who are to distribute the bread, and offers a prayer of blessing on the element. The organist plays softly the hymn, "Break Thou the Bread of Life, Dear Lord to Me," in variations as long as it takes to pass the bread.

The leader asks the people to break the bread into three pieces, then to repeat after him this prayer, as he states again the first symbol.]

The Leader: We break the bread of Christian fellowship.

Prayer (in unison): God grant us the fellowship of kindred minds and the Christlike Spirit.

The Leader: Let us break the bread of fellowship and eat.

[*The organist* plays the hymn, "Blest Be the Tie That Binds."]

A few moments of quiet.

The Leader: Bread is a symbol of universal need.

Prayer (in unison): "Give us this day our daily bread." Grant us the spirit of sharing with others in their need.

The Leader: Break the bread and eat, remembering in gratitude God the giver.

A few moments of quiet.

The Leader: Jesus said, "I am the bread of life."

Prayer (in unison): "We thank thee, our Father, for Eternal Life through Jesus Christ our Lord and Saviour."

The Leader: Let us break the bread of eternal life and eat, remembering Christ who died that whosoever believeth on him should not perish but should have eternal life.

A few moments of quiet.

[*Organist* plays softly one verse of Hymn 219, "Saviour, Thy Dying Love Thou Gavest Me."]

The Leader: Let us pray—

Eternal God, our Father, we give thee thanks for all thy goodness, for thy patience and mercy.

Help us to grow in worthiness and in power, that through our lives thy name may be honored and people of every nation be blessed.

Grant us wisdom, grant us courage to overcome those forces which hinder man from knowing and serving thee as God and Father.

We thank thee for the church of which Christ is the head, may we be loyal and devoted members of the church.

Bless the efforts of the members of the Woman's Society of Christian Service that many souls in every land may come to know Christ as Saviour and accept him as Lord of Life.

Hear now our prayer and accept our renewed consecration to Christ, and our quickened purpose to a world ministry in his name. Amen.

The Leader: Let us rise for the benediction—

"May the grace of the Lord Jesus Christ,

"The love of God and the fellowship of the Holy Spirit be with you all. Amen."

Things Are Happening!

By LILLA MILLS, *Secretary*

I AM sure that all of us who work at the job of missionary education, wonder, at times, whether or not changes are taking place in the lives of the people with whom we work—whether or not anything is happening as a result of our work and prayer. The following excerpts from letters and reports from across the country are indications of the "ground swell" of Christian Action.

Things are happening, when we receive such enthusiastic reports as the following:

"It isn't possible for me to read all of the interesting reports that come attached to the Special Jurisdiction Recognition applications as results of studies, and then be satisfied to send you some cold facts in numbers. . . . . One came to me today from a local secretary in my own district that I want to share with you. Perhaps from any other part of the country this would not be unusual, but coming from this particular section . . . . and knowing conditions here, it is to me very appealing. This is what she says:

" 'From the study of *We, the Peoples of the United Nations,* we developed an interest in the United Nations that keeps us hunting information and talking about it long after our last lesson is over. We had as visitors and students in this class six Negro women from their various churches in town. Some of them attended every lesson. Before we began our study, I visited the Negro ladies in their church and explained what we would study and invited them to join us. They were interested. They did not attend merely as spectators. I made them responsible for the devotionals each time and they brought some wonderful messages. It was truly a great experience. The thought of the study, "If we are to have peace, we must learn to live together," could not have been emphasized more than by our Negro and white women sitting together, singing, studying, and praying. I cannot put down on paper definite results. You can't name a slowly changing point of view, a desire to come to a lesson just to hear a Negro woman's devotional, a willingness for that woman to be introduced and addressed by the title of "Mrs." as was right.

" 'Many other things we learned, and we all realize if we make a step to live together as individuals regardless of race or color, then, too, we can also live together as nations.'

"The women in our conference are very interested in this study and I foresee splendid results from it."

"In one place some white Christians visited the Negro Christians in their church. A general growing regard for others in the broadest sense seems to be a natural outgrowth of study, as it should be."

"One church is planning a recreation hall as a result of their study."

"Many projects for Negroes have been started: subscriptions to magazines given to Negro schools; playgrounds opened and money given for equipment; libraries helped; cash offerings sent through Supply secretary to mission fields for help to missionaries and for Christian literature."

"As results of the course, *The Christian and Beverage Alcohol:* several societies sponsored a teacher on alcohol for city schoolteachers; one society sponsored a course for school children; some sent literature on alcohol to the schools; some helped organize Alcoholics Anonymous groups."

"The ministers who head up the Board of Education and Board of Missions in our conference are in favor of co-operating with the Woman's Society of Christian Service and conducting a workshop on all the studies of the year."

"When our conference officers returned from Junaluska, we were so enthusiastic about having a conference Program Building Workshop that our president gave us her consent. So we had it . . . . in September. Twenty-seven of a possible forty district officers were present. We used Mrs. Robinson's Program Building Outline and the seminar plans which were worked out at the lake, and the secretary of Literature and Publications had study books and reference materials and free leaflets. We placed officers from the same districts together in hotel rooms so that between sessions they worked on their seminar plans.

"We also had a conference period when conference officers met with their respective district officers. All together we had a wonderful time.

"Within three weeks after workshop, the district officers began having their seminars."

And things will continue to happen as long as consecrated women with a vision of the world's needs work with a God whose strength is sufficient for their every task.

Wesleyan Service Guild

By MARION LELA NORRIS

Listed on this page, by jurisdictions, are new Guilds and their presidents, reported to the New York office as organized since June, 1947.

At the Desk Next to Mine is a 77-page booklet prepared by the Missionary Education Movement particularly for employed women's groups whose evening programs need to be stimulating and timely. The thinking of ten women on a variety of pertinent subjects is followed by suggested discussion material and a bibliography. (Secure from Literature Headquarters, 50 cents.)

Honors for being the first Guild to triple its membership go to the Chickasha Epworth Church Guild of the West Oklahoma Conference. They did it by November! If there are other units which challenge the decision let us know. Has your Guild met its goal yet?

Write 150 Fifth Avenue, New York 11, N. Y., for a "Kit for New Guilds" which includes six initial programs for inexperienced units!

The People's Section for the United Nations, 45 East 65th Street, New York 21, N. Y., is an association you or your Guild can join. For $1 you are sent a "Question for the Month" with background information. Member groups or individuals are asked to send opinions on the Question to the People's Section. These ideas are analyzed and go in the form of a report to the American Delegation and to UN officials.

Have you heard about the "Guide for Lecturers and Teachers," Department of Public Information, United Nations? Lake Success, New York. Price, 60 cents.

Meals for Millions Foundation (648 South Broadway, Los Angeles, California, or 119 East 19th Street, New York 3, N. Y.) grew out of the providential meeting of the Los

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Central Jurisdiction:			
Burns Methodist	Des Moines	Iowa	Mrs. B. H. Dysart
St. James Meth	Pocomoke City	Maryland	Miss Elsie Brittingham
Wm. Taylor Meth	Luling	Texas	Mrs. Gladys Anderson
North Central Jurisdiction:			
	Mt. Gilead	Ohio	Miss Eileen Parks
First Methodist	Knoxville	Iowa	Miss Erma Wilkinson
	Cass Lake	Minnesota	Mrs. Audrey Berquist
	Dundee	Michigan	Mrs. Katherine Butterfield
	Allenton	Michigan	Mrs. Doris Grosser
First Methodist	Elyria	Ohio	Miss Phyllis Baus
	Storm Lake	Iowa	Mrs. Ralph Stock
Trinity Methodist	Fort Wayne	Indiana	Miss Ellen Chaney
Winton Place Meth.	Cincinnati	Ohio	Miss Elta Gerrish
South Central Jurisdiction:			
First Methodist	Comanche	Texas	Mrs. J. E. Lightfoot
First Methodist	Glen Rose	Texas	Mrs. Neville Milam
First Methodist	Itasca	Texas	Mrs. Travis Massey
11th Ave. Meth.	Corsicana	Texas	Miss Margaret Hosch
	Euless	Texas	Mrs. Maxine Horton
Polytechnic, Jr.	Ft. Worth	Texas	Miss Ivenelle Sargent
	Bellville	Texas	Miss Lucy Barden
	West Columbia	Texas	Mrs. C. M. Kelso
	Bay City	Texas	Miss Ruth Young
Riverside Meth.	Houston	Texas	Mrs. L. G. Vawter
Grace Methodist	Houston	Texas	Mrs. Margaret Ann Rundell
Epworth Methodist	Houston	Texas	Mrs. Dorothy Poole
	Crockett	Texas	Mrs. Jesse Gentry
	Port Neches	Texas	Miss Nell Boyd
	Fairfield	Texas	Mrs. Lee Parmley
	Highlands	Texas	Mrs. A. E. Allen
Perritte Memorial	Nacogdoches	Texas	Miss Laura Ethel Matthews
Memorial	Monroe	Louisiana	Mrs. Walter B. Mann
Southeastern Jurisdiction:			
College Place	Greensboro	N. Carolina	Mrs. Ruffin Holden
	Sparta	N. Carolina	Miss Evelyn Mitchell
Green St. Meth.	Winston-Salem	N. Carolina	Miss Evelyn Chambers
First Methodist	Charlotte	N. Carolina	Miss Barbara Ann Smith
	Anniston	Alabama	Mrs. A. L. Cohill
	West Point	Georgia	Mrs. Annie L. Famings
St. Matthew's	Louisville	Kentucky	Mrs. Norman Watts
Calvary	Louisville	Kentucky	Miss Lucille Isgrigg
Oakdale	Louisville	Kentucky	Miss Dorothy Jones
	Stanford	Kentucky	Miss Isabelle Walker
	West Liberty	Kentucky	Mrs. Jas. Perry
Western Jurisdiction:			
	Brush	Colorado	Mrs. F. J. Kreuger
	Lafayette	Colorado	Mrs. B. Arnison
	Longmont	Colorado	Mrs. Robert Moore
Northeastern Jurisdiction:			
St. John's Junior	Sunbury	Pennsylvania	Miss Shirley Romig
St. James	Kingston	New York	Mrs. Paul Jones
Bayside Community	Bayside	L. I., New York	Miss Caroline Gerlach

Angeles restaurateur, Clifford Clinton, and Dr. Henry Borsook, of Cal-Tech, who developed a multi-purpose food which can be produced at a cost of three cents a meal. Two ounces of these tastily disguised soy-bean grits contain one third the daily requirements of vitamins, minerals, protein, and niacin.

Church organizations may buy enough to serve a meal in order to raise money for any overseas relief cause they want to support, or for the nonprofit meals for Millions Foundation itself.

We suggest this meal for your next Guild meeting, along with the film "Seeds of Destiny."

* * * * *

"Is There Any Reason Why You Shouldn't Serve?"

Think, Guild member, is there any reason why *you* shouldn't serve? That is the challenge that faced me, as a member of the Guild at Middletown, New York, when I read it in THE METHODIST WOMAN in September, 1946.

I accepted that challenge and went to my minister to offer myself for full-time Christian service. He put me in touch with the Missionary Personnel Department which, at that moment, had an urgent call for a person with my training.

For two years I have been working in a home-mission project and have found my life's greatest joy and peace in this Christian service and fellowship.

However, one of the greatest heartaches of Christian workers is to see the multitudes of tasks which need to be done, and the scarcity of workers to do the tasks. I have just been attending the annual meeting of the Board of Missions and Church Extension, where I was commissioned, and have heard the pleas for workers—for religious workers, teachers, doctors, nurses, rural workers, financial secretaries, and many, many other kinds of workers, who can help in building God's Kingdom.

In the report of the Executive Secretary of the Division of Foreign Missions, 1947, the plea is made for 595 missionaries *now!* The Home Division and the Woman's Division have corresponding needs.

At this critical time, it is our responsibility to accept the challenge for building "One World for Christ." LOOK! The fields are white for harvest. This was never so true as today, missionaries from all around the world tell us.

Think, Guild member, is there *truly* any reason why *you* shouldn't serve?

—*Cynthia H. Brooks.*[1]

[1] Allen High School, Asheville, North Carolina.

What's The Matter With Malaya?

(*Continued from page 13*)

—a constellation about which she had studied but had never before seen.

Have I made the picture too glowing? I admit these are all side lines and are only incidental to the main object of our coming to the mission field. But they help us interpret God's world to the boys and girls we come to teach, and after all that is the one great contribution we do make—provided we utilize our special interests toward character building and the permanent values of personality.

Are there difficulties? Yes, many of them. Who can find living easy anywhere in this world of change and turmoil with new privileges being demanded by agelong underprivileged peoples, and new philosophies of life replacing century-old customs. But living on the mission field is probably no more difficult than it is at home, judging by records of divorce, labor uprisings, juvenile delinquency, drink and drugs, and other social evils too numerous to mention.

What the missionary has that one often lacks when remaining at home is an unlimited field to try out his theories; a dozen and one homes for the one he gives up; hundreds of friends of all nationalities instead of his limited circle at home, and best of all, a consciousness that he is filling a need that cannot be met in any other way.

God is still calling for laborers for his fields that are white unto the harvest. Who will answer that call? Young people of Methodism, I appeal to you. You answered your country's call for service during the war. Why not enlist in the only army that can build for *world peace?* Our Captain has not promised us freedom from stress and strain, shelter from the storm, or immunization from hardship; but he has promised his followers that he will be with them to alleviate their heartaches, lighten their burdens, and assure them of ultimate victory.

I have tried and tested every promise during my three and one-half decades in Malaya and not one has ever failed. I only wish I had another such period of time to devote to the education of Malayan youth. Since that is impossible, I am anxious to see my successor before I return to the homeland on retirement. Others feel the same way. Malay needs you. Our Captain needs you. Who will follow in his train?

Our Geographical Frontiers

(*Continued from page 15*)

island where our work is conducted save one, and young people from the one island they missed attended the Institute at Mauri and met them there.

Methodism has also set a splendid record in race relations here. Ancient barriers are breaking; people of different races and cultures find a common experience in Christ and enjoy the fellowship of united worship.

We are set in the midst of this great experiment and find increasing joy in leading our people toward the common goal of mutual help and Christian fellowship. We solicit your prayers and help as we move toward self-support and self-expression in one of Methodism's greatest opportunities.

Student Work

By DOROTHY NYLAND

MRS. CARROLL WILSON, whose husband was killed at Okinawa, writes of her desire to go as a missionary to Japan.

"The individual problem for me broke simply into the necessity for crowding out any festering bitterness with a concrete, positive demonstrable plan for applying Jesus' words, 'Overcome evil with good.'

"To go to Japan in Christian love is not something I may or may not do. It is something I have to do, for it is there I must begin to live my belief that Love conquers hate, Love conquers evil, and Love conquers death.

"To me this is a thrilling prospect and one in which I wish every one of you might share. General MacArthur has recently said, 'I believe that in Japan today Christianity has an opportunity without counterpart since the birth of Christ. If this opportunity is seized by the leaders of the Christian faith, a revolution of the spirit may be expected to ensue which may more favorably alter the course of civilization than has any economic political revolution in the history of the world.'

"I was further amazed by the discovery that missionaries can be rather keen and astute in feeling the pulse beat of man and nations, and might profitably be needed as discerners of the signs of the times. Imagine my thoughts when in reading through a volume of the printed papers of Dr. John R. Mott, I happened upon a cablegram dated in 1906 from Japan to the churches of America, stating simply and imploringly that the churches must send 1,000 missionaries to Japan at once (1906) or we would be sending hundreds of thousands of our sons in thirty years."

NORTH CENTRAL JURISDICTION MEETING

The Seventh Annual Meeting of the North Central Jurisdiction Woman's Society of Christian Service was held in the First Methodist Church at Madison, Wisconsin, November 5-7, 1947.

High lighting the business sessions, which were presided over by Mrs. Julia Parr Naftzger, jurisdiction president, was the election of the following nominees for possible membership on the Board of Missions and Church Extension: Mrs. Alan K. Laing, Champaign, Illinois; Mrs. Frank Brooks, Mt. Vernon, Iowa; Mrs. Charles E. Wegner, St. Paul, Minnesota; Mrs. J. N. Rodeheaver, Winona Lake, Indiana; Mrs. John Seward, Cleveland, Ohio; Mrs. A. O. Aldrich, Oak Park, Illinois; Mrs. James Oldshue, Chicago, Illinois; Mrs. John Law, Racine, Wisconsin; Mrs. A. R. Henry, Barron, Wisconsin; Mrs. G. A. Hample, Bismarck, North Dakota; Mrs. Foss Zartman, Lima, Ohio; Mrs. Roy Collins, Clarinda, Iowa.

The jurisdiction society went on record as favoring (1) the passage of a Deficiency Bill to care for the debt to the Woman's Division Sanatorium at Seward, Alaska, for the care of tubercular patients; (2) an early appropriation of funds by Congress to meet the immediate crisis in Europe and to carry out the Marshall proposal for European reconstruction; (3) such regulations as are advocated by the President's Council of Economic Advisers, including stopping the use of grain in the manufacture of alcoholic beverages; (4) immediate and favorable action by Congress on the Taft-Ellender-Wagner Bill; (5) the passage of Bill H.R.2910, providing for the admission of 400,000 displaced persons to the United States; (6) intensified efforts opposing universal military training; (7) Methodist women attending the Sunday session of the church school with their children and taking responsibility for an improved program of Christian education in the local church.

The society voted to memorialize the General Conference of The Methodist Church (1) to pay the debt of $122,000 to the historic Peace Churches for the support of young men in Public Service Camps "so that our position may be clarified and our relation to our sister churches honorable"; and (2) in behalf of equal clergy rights for women.

The theme of the meeting, "Now Is the Time," was emphasized in all parts of the program, including the reports of the fourteen jurisdiction secretaries.

Two outstanding occasions of the week were the World Federation dinner and Fellowship Hour on Tuesday evening, November 4, and the pledge service, which climaxed the sessions of the week on Friday morning, November 7. At the dinner, attended by approximately three hundred missionaries, deaconesses, delegates, and visitors, Mrs. Thomas Nicholson, "Mother" of the World Federation Movement, was special guest of honor. Mrs. Nicholson briefly traced the history of the movement from 1923 when Helen Kim, of Korea, first talked with her in regard to her dream of a world fellowship of Christian women, to the present day when there are four million members in thirty-one countries.

Mrs. John Seward, secretary of Home Work, and Mrs. C. E Wegner, secretary of Foreign Work, presented the following missionaries and deaconesses: Maurine Humphreys, Catherine Frey, Elizabeth Hartman, Grace Hambright, Effie Lawton, Carrie Henderson, Louise Nichols, Dr. Ruth Decker, Edith Spicer, Miss Sticker, Lydia Gearhart, Lucille Halladay, Margaret Stafford, Mary Fendenheim, Evelyn Murphree, Cora Simpson, Thirza Bunce, Minnie Rank, Gertrude Arbegast, Ruth Northcott, and Mildred Drescher. Helen Hosler, Phyllis Rowe, and June Peterson, representing those now entering missionary and deaconess service, were presented by Mrs. Eugene Riel, secretary of Missionary Personnel.

In the pledge service, pledges amounting to $1,076,000 to the work of the Woman's Division from the nineteen conferences of the North Central Jurisdiction, were dedicated along with the prayers and services of the women of these conferences. The 1948 pledge represents an increase of $60,000 over that of 1947.

The 1948 annual meeting will be held in Grand Rapids, Michigan, at the Trinity Methodist Church.

The Methodist Board of Missions is looking for forty young men and women to go to Japan for three years as members of the Fellowship of Christian Reconstruction. Contact a consecrated college graduate who would be interested and send the name to the Personnel Department, 150 Fifth Avenue, New York 11, N. Y. (See Mrs. Brooks' article in this issue.)

A Letter to the Secretaries of Youth Work

DEAR FRIEND:

It will be interesting to you to learn of the following action taken by the Interboard Committee on Missionary Education. These recommendations are now a part of the Unified Plan for Missionary Education of Youth.

The function of the Commission on Missions and World Friendship shall be:

1. To carry out the assignments from the department council within the area of missions and world friendship. The chairman of the Commission on Missions and World Friendship who is a member of the council takes part in initiating the plans for missionary education and accepts the task of developing them through the commission.

2. To initiate recommendations to the council for activities and projects of a missionary and world friendship nature for the whole department and to carry them to completion.

a) This means the development of a program which shall include worship, study, and fellowship experiences for the whole department, boys as well as girls, through Sunday morning and Sunday evening sessions.

b) Time shall be given other than Sunday morning and Sunday evening (perhaps once a week for four to six weeks) for boys and girls to study the current Missionary Education Movement material and supplementary Methodist material for youth. Activities and projects are a part of this study and should be given corresponding emphasis.

c) In addition, a World Friendship Group of girls may be set up which will study the work of the Woman's Society of Christian Service. Such a group shall be a regular part of the Commission on Missions and World Friendship. The secretary of Youth Work of the Woman's Society of Christian Service shall be the counselor or resource person. After consultation annually with the Commission on Missions and World Friendship she shall call together the interested girls. This World Friendship Group shall select a youth chairman, a program chairman, and a hostess chairman.

d) Among study and service projects there should be included: participation in local church school of missions; visits to missionary projects and institutions, study of Methodist Youth Fund projects, and participation in overseas relief and rehabilitation projects.

3. To educate youth in giving and to promote the Methodist Youth Fund.

Many of you have shared in the feeling that the joint committee was not functioning on the local church level. This matter has been under consideration for over a year and as a result it was approved:

That the Joint Committee on Missionary Education of Youth be discontinued in the local church. The adult adviser of the Commission (committee) on Missions and World Friendship be elected in the following manner:

1. The Nominating Committee of the Woman's Society of Christian Service shall consult with the council of the Methodist Youth Fellowship before making nominations for the secretary of Youth Work.

2. The secretary of Youth Work shall then be elected by the Woman's Society of Christian Service.

3. Upon confirmation by the council of the Methodist Youth Fellowship, the secretary of Youth Work of the Woman's Society of Christian Service shall be the adviser of the Commission (committee) on Missions and World Friendship of the Methodist Youth Fellowship.

The adviser of the Commission (committee) on Missions and World Friendship shall have responsibility for missionary education of youth using the resources of the General Board of Education and the Board of Missions and Church Extension, including the Woman's Division of Christian Service. In the case of two or three departments in a division, the secretary of Youth Work will serve in an advisory capacity to each. The adviser's responsibility will be carried on within the organizational pattern of the Methodist Youth Fellowship.

These decisions necessitate several changes in the form of the report blank for 1948 as it appears in the *Record and Report Book* for the local church. (The blank was prepared many months before the Interboard Committee meeting.)

We list only the changes:

1. *The Commission on Missions and World Friendship.*

b) Is there an adult adviser to the commission? ..... Is the secretary of Youth Work the adviser? .....

d) What mission studies for boys and girls have been promoted this quarter? .....

e) Were the current Missionary Education Movement materials used in these studies? ..... List other materials, including supplementary Methodist materials which were used .....

3. Omit entire question on the blank used in the local church.

6. *World Friendship Groups of Girls in the Youth Division—*

In (a), (c), and (d) the name World Friendship Group of Girls should be used.

This brings to you, as the secretary of Youth Work, a challenge to measure up to the opportunity for leadership in the Commission on Missions and World Friendship. You have a real opportunity to make friends for missions as you work with the Methodist Youth Fellowship.

Cordially yours,

Helen L. Johnson.

Children's Work

By RUBY VAN HOOSER, *Secretary of Children's Work*

RECOMMENDATIONS OF THE WOMAN'S DIVISION

CALLING attention to the importance of work with children during the current year, the Woman's Division of Christian Service in its annual session at Buck Hill Falls, Pennslyvania, December 2-7, 1947, approved recommendations that were presented to the Division by the Standing Committee on Children's Work. *The local secretary of Children's Work will wish to bring before the Woman's Society without fail the first two actions taken by the Division.*

Where no local secretary has as yet been elected, it is hoped that the *president* of the society will give careful consideration to the *third* recommendation.

The recommendations follow:

1. *We recommend* that special attention be called to the action of the Woman's Division in regard to the importance of co-operating with all groups in The Methodist Church to reach the objective of the Crusade for Christ to increase the enrollment and attendance in the church school.

Grateful for the increase that has already been made, we remember with a deep sense of responsibility and challenge the fact that more than *one half* of the children in the United States are still not included in the fellowship and work of any religious faith. In this last year of the Crusade emphasis, therefore, we urge that every effort be made to attain the goal that has been set forth to reach more children, as well as youth and adults, with better Christian teaching in the church school.

2. In view of the need for 200,000 new teachers that are called for by the objective of the Crusade for Christ,

We recommend that the following action approved by the Woman's Division of Christian Service be reaffirmed: That members of the local Woman's Societies of Christian Service help recruit and encourage the better training of church-school teachers.

3. Furthermore, in view of the fact that a large number of the local Woman's Societies of Christian Service have not yet elected a secretary of Children's Work,

We recommend that this office be filled as soon as possible by a person with experience in teaching children in the church school.

4. Wider interest in the program of the church for children has been brought about as a result of the study of the 1947 theme, "Of Such Is the Kingdom." Therefore,

We recommend that plans be made by the Woman's Division to conserve the values of the use of this program theme, and that, if possible, concrete action be taken in this direction within the areas of work of the Woman's Division.

5. Since the plan for missionary education of children in The Methodist Church is now functioning with increasing effectiveness,

We recommend that the Woman's Division of Christian Service approve the basic structure of the present plan of missionary education of children and suggest that it be continued.

6. *We recommend* that during each quadrennium the Woman's Division of Christian Service make provision for conference secretaries of Children's Work to attend the following schools:

a) A Jurisdiction School of Missions and Christian Service of the Woman's Society.

b) A leadership school under the direction of the Board of Education.

DELEGATES TO GENERAL AND JURISDICTION CONFERENCES

(Continued from February Issue)*

A CORRECTION

Through error in our editorial offices, Mrs. F. B. Godfrey and Mrs. Edwin B. White are listed in the January issue as members of the Central Jurisdiction. These leaders have been elected as official delegates to the General Conference from the Southeastern Jurisdiction.

GENERAL CONFERENCE

Erie Conference: **Mrs. Bruce Wright, 150 Greeves Street, Kane, Pennsylvania.**

North Carolina Conference: **Mrs. E. L. Hillman, 1516 Market Street, Wilmington, North Carolina.**

North Mississippi Conference: **Mrs. W. H. Ratliff, Sherard, Mississippi.**

Memphis Conference: **Mrs. Homer Tatum, Alamo, Tennessee.**

North Alabama Conference: **Mrs. Frank G. Bell, Birmingham, Alabama.**

Virginia Conference: **Mrs. R. M. White, 5026 Sylvan Road, Richmond, Virginia.**

North Arkansas Conference: **Mrs. J. E. Critz, 304 N. Willow St., Fayetteville, Arkansas.**

Central Kansas Conference: **Mrs. George W. Glenn, Hutchinson, Kansas, and Mrs. Joe Rogers, Wichita, Kansas.**

Missouri Conference: **Mrs. Wilbur E. Longstreth, Memphis, Missouri, and Mrs. J. J. McKinney, De Witt, Missouri.**

South Carolina Conference: **Mrs. Robert K. Gordon, 300 Main Street, Dillon, South Carolina, and Mrs. Phyllis M. Gibbes, 26 Arlington Ave., Greer, South Carolina.**

JURISDICTION CONFERENCES

Virginia Conference: **Mrs. J. A. Berry, 1716 Arlington Road, Roanoke 15, Virginia.**

North Arkansas Conference: **Mrs. George Dismukes, Cane Hill, Arkansas.**

North Carolina Conference: **Mrs. Gurney P. Hood, 911 West Johnson Street, Raleigh, North Carolina.**

East Oklahoma Conference: **Mrs. Redmond S. Cole, 1312 S. Owosso, Tulsa, Oklahoma. (Alternate)**

New Mexico Conference: **Mrs. I. L. Morgan, 412 Tulane Place, Albuquerque, New Mexico. (Alternate)**

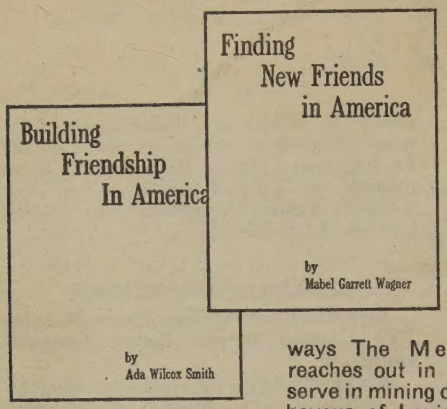
Pacific Northwest Conference: **Mrs. Harry E. Smith, 5212 21st St., N. E., Seattle, Washington; Mrs. Grace Cooper, 2245 Yale, North, Seattle, Washington.**

California Oriental Provisional Conference: **Mrs. Lilly Lee, 1931 Grant St., Berkeley, California; Mrs. Dionicia J. Castillo, 893 Golden Gate Avenue, San Francisco, California; Miss Mary Chun Lee, 1020 Post St., San Francisco, California.**

* For a complete list of delegates see the following issues, THE METHODIST WOMAN, July-August issue, p. 12; September issue, pp. 23 and 25; January issue, p. 21; February issue, p. 20.

APPROVED STUDIES

for use with children



Theme: The Church Reaches Out

For Grades 4, 5, 6

BUILDING FRIENDSHIP IN AMERICA. By Ada W. Smith. A teaching unit of ten sessions to acquaint juniors with ways The Methodist Church reaches out in home missions to serve in mining communities, in the bayous of Louisiana, in crowded districts of large cities, in isolated rural cummunities, among Spanish-speaking peoples and the Choctaw Indians of Mississippi. The juniors will learn how they may share in this work through their offerings and in other friendly ways. ***For use in additional sessions.*** 50 cents.

For Grades 1, 2, 3

FINDING NEW FRIENDS IN AMERICA. By Mabel Garrett Wagner. A teaching unit of ten sessions to help primary children learn how The Methodist Church reaches out in home missions through its service to people in isolated rural areas, mining camps, and crowded districts of the city and to children at a home for Negro children, a school for Indian boys and girls, and a church for Indians. They will discover ways to share in this work of their church. ***For use in additional sessions.*** 50 cents.

SUPPLEMENTARY MATERIALS

for use with children

Theme: The Bible Goes Round the World

For Grades 4, 5, 6

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* The reading book and guide comprise suggestions for a unit each on home and foreign missions or it may be used as one unit of work whenever appropriate.

APPROVED STUDIES 1947-48

for adults

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COMMITTED UNTO US. By Willis Lamott. $1.00.

A GUIDE FOR LEADERS OF ADULT GROUPS ON WORLD EVANGELISM. By Margaret B. Cobb. 35 cents.

Theme: We, the Peoples of the United Nations

WE, THE PEOPLES OF THE UNITED NATIONS. A packe 75 cents.

WE, THE PEOPLES. A leader's guide. This booklet can b purchased separately for 15 cents.

Theme: Prayer

GREAT PRAYERS OF THE BIBLE. By Charles M. Laymo 45 cents.

GUIDE TO GREAT PRAYERS OF THE BIBLE. By Hele B. Bourne. 10 cents.

Theme: China (for the Church School of Missions)

TEN THOUSAND YEARS. By Richard Baker. 25 cents.

NEW LITERATURE

WOMEN AND THE CHURCH. By Mrs. J. D. Bragg. A address given at the National Seminar on "The Status an Responsibility of Women in the World Today," DePau University. To be used by secretaries of Christian Soci Relations and Local Church Activities and Status of Wome 10 cents each; 2 for 15 cents.

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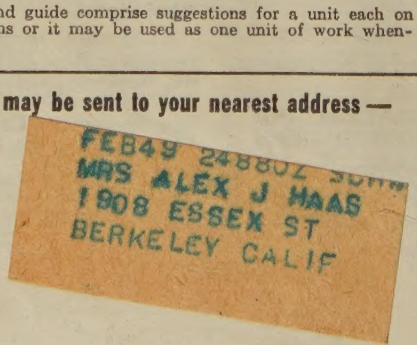

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